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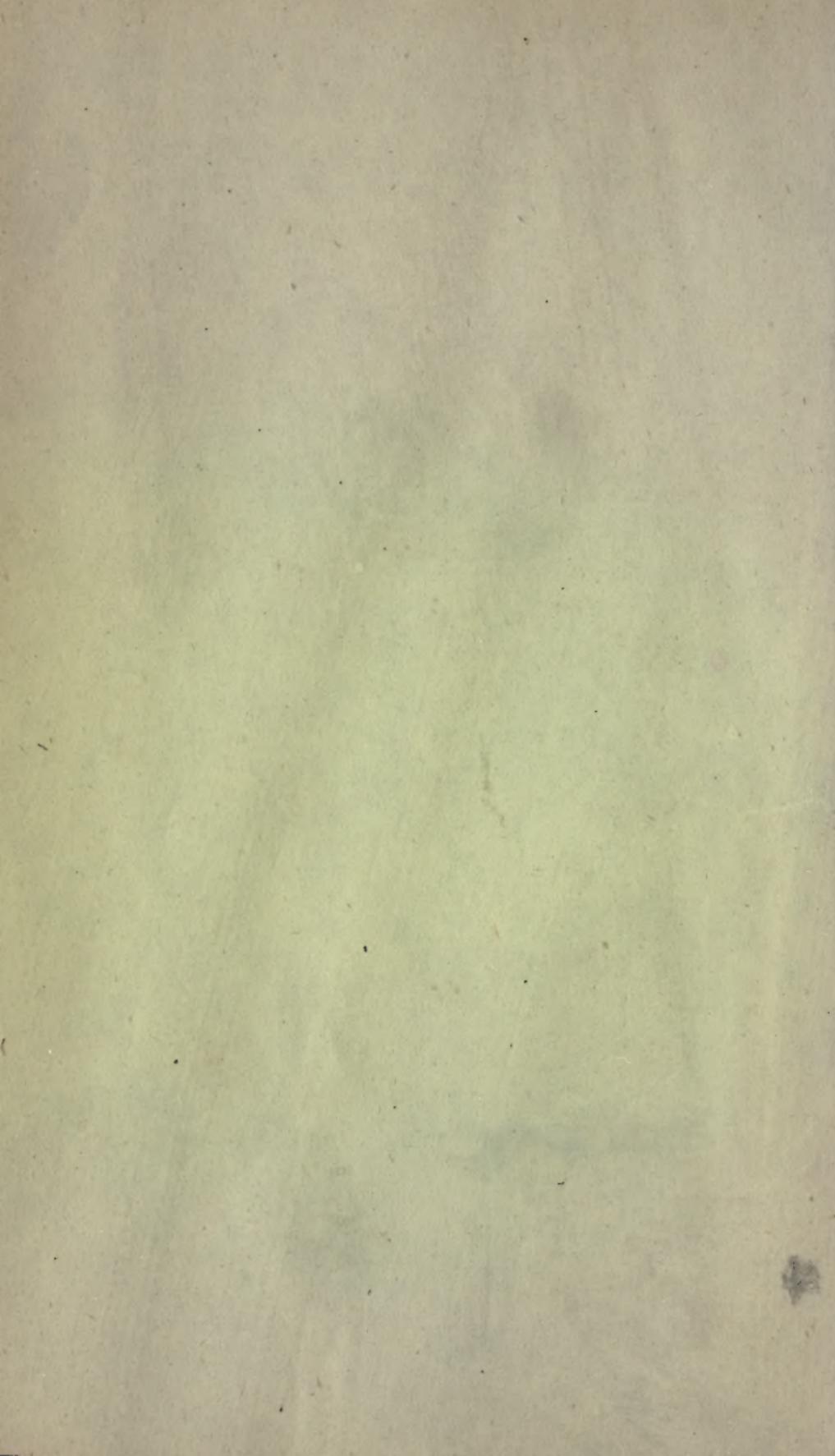
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June 27 1952





THE

HYMNAL COMPANION

TO THE

BOOK OF COMMON PRAYER.

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LONDON:

GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

James P. Sheraton -
THE
1874.

HYMNAL COMPANION

TO THE

BOOK OF COMMON PRAYER.

Annotated Edition,

WITH INTRODUCTION AND NOTES.

EDITED BY

EDWARD HENRY BICKERSTETH, M.A.

VICAR OF CHRIST CHURCH, HAMPSTEAD, AND CHAPLAIN
TO THE LORD BISHOP OF RIPON.

Cantate Domino.

London :

SAMPSON LOW, MARSTON, LOW, & SEARLE,
CROWN BUILDINGS, 188, FLEET STREET.

1873.

45205927 ✓

Introduction.

1. THE great variety of hymnals in the Church of England is alike a sign of vitality and a source of weakness.

Apart from collections introduced by clergymen for the sole use of their own congregations, there are probably more than two hundred hymn-books which are adopted by several churches, often by all in one town or neighbourhood, and several of them accompanied by most valuable music. It is difficult to estimate highly enough the amount of patient prayerful toil which the compilation of these hymnals has involved. And who shall affirm that any such labours, undertaken for the glory of God and in accordance with the faith once for all delivered to the saints, have been in vain? Doubtless the humblest of these works has caught some rays of light peculiarly its own from the great crystal of truth, and has, at all events for a while, satisfied the wants of that company of the Church Militant which has used it as a manual of worship. And it would not be difficult to assign to each of the more important collections—those collections which are or have been used by hundreds of churches—its own especial meed of excellence, and to show the good work which each has done in its chosen department. Only a living laborious Church would have put forth such efforts. Indolence would have been content with the frigid respectability of days gone by. Fifty years ago, however, the frost began to break up. And now the winter is past; the rain is over and gone; the flowers appear on the earth; and, as we see in nature, accompanying all the other signs of spring, the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Nevertheless, the great diversity of hymnals, which at present obtains, is a source of real weakness to our beloved Church. It irritates, as is well known, when it does not estrange, our professional and business men, to find in every new church they enter their last hymnal useless: the expense to them is small, but the annoyance is great. And to the labouring classes and poor, who migrate from place to place so much more frequently now than they were wont to do, the cost is not inconsiderable, and the uncertainty what hymn-book they will find in any church, a serious drawback from attending it.

But, great as is the variety of hymnals, a very large number of the same hymns are found in every popular compilation. At first sight this might seem partly to obviate the previous objection; for, when any hymn is given out in church, a stranger, it may be said, has but to turn to the index in his own hymn-book, and will he not be able to join his fellow-worshippers with one heart and one voice in singing the praises of the sanctuary? By no means with any certainty. Even if the first line is the same, and he is fortunate enough to find the hymn in a different hymn-book, still the variations of the text in the same hymns are so numerous, that in all probability he would be singing some words while his neighbour was singing others. The jar is sensibly felt, where all ought to be the deepest harmony.

And then, beyond the irksomeness of these manifold collections and versions, is the far graver peril of the farthest extremes of doctrine being promulgated in hymns adopted and used in the same national Church. There is much truth in the saying of the wise man, quoted by Andrew Fletcher, "Let me make the ballads of a country, and let who will make its laws." What ballads are to the nation, hymns are to the Church. Now it is gratefully admitted by all thoughtful men, that our Prayer-book is constructed on no narrow basis, and is designed to embrace all who hold the truth within certain widely extended, yet well-defined limits. But it only needs to compare two or three of those hymnals which are the exponents of the ultra views held by sundry schools, to be convinced that the latitude indulged far exceeds any thing contemplated by the framers of our Liturgy. We seem, *mutatis mutandis*, fast drifting into the state of the

Church at Corinth described by S. Paul, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (1 Cor. xiv. 26). This evil, as hymn-books multiply, appears to be growing worse and worse.

2. If these things are so, why then add yet another to the already confused and confusing multitude of hymnals? I can only answer,—

"Nunquam periculum sine pericolo vincitur;"

and that I believe the plan pursued in this compilation may at least point the way to a solution of many acknowledged perplexities.

It would, I allow, be exceedingly presumptuous in any editor to cherish, even for a moment, the hope that his individual taste in a matter of such difficulty and delicacy would commend itself to the judgment of the Church. But I trust I am not chargeable with any such presumption, at least to the smallest extent compatible with editing a hymnal at all, to be offered to the consideration of my fellow-Churchmen. I do not submit this volume to them as being the simple result of my personal predilections (that would have been a comparatively easy task), but as containing those hymns which have most widely commended themselves to our Church¹. Nor do I rely on a general impression of the acceptability of a hymn, which is often a most fallacious guide; but my readers will find in the notes a digest showing in which of certain hymnals best known in the Church of England the hymn in question may be found. If an exception is made on behalf of the few hymns for more private use (given under "The Visitation of the Sick") and in behalf of hymns for children (given under "Catechism"), which have only lately been admitted into most Church hymnals, this remark applies to the main bulk of this compilation. There will be a very small

¹ The words of Dr. Irons are worthy of note, "The Church's general feeling makes itself known at last; and practically we shall not greatly err, if we ascertain that, and follow it. It may be true of hymns, as it once was of creeds and canons, that a common reception by the 'Church Diffusive' is an ultimate test."—*Preface to "Hymns for use in Church,"* p. vi.

remnant, chiefly for occasional services, which lack such general sanction from all sides: these will of course invite the more careful scrutiny, and must be judged by the wide principles of approval so easily to be deduced from the other hymns.

3. The following is a list of the hymnals collated. They were selected either from their great popularity, proved by the large circulation they have obtained, or from their representative character, or from the high reputation in hymnology of their editors. The character of my work has confined this collation to *Church hymnals*; but those who possess Mr. Miller's admirable volume, "Singers and Songs of the Church," will see how many of the standard hymns, adopted by our Church from all sources, are also embodied in the hymn-books of the Nonconformist schools. Amid so much which tends to separate and to widen the breaches in the walls of our Zion, this harmony of song is no weak bond of union.

- (1.) Hymn-book of the Society for Promoting Christian Knowledge, containing 407 psalms and hymns for public worship. Enlarged edition (1863). This is used in thirteen hundred churches. New Appendix to above (1869), containing 190 additional hymns. Referred to by the letters, *S.P.C.K.*
- (2.) The Irish Church Hymnal, which has received the sanction of nearly all the Irish Bishops, and is generally adopted throughout the Irish Church. Enlarged edition, containing 280 hymns. Referred to as, *Irish*.
- (3.) American Episcopal Church Psalter and Hymn-book, set forth and allowed in Convention (1832). This is in universal use through the Episcopal Churches of America; it contains 124 selections from the Psalms and 212 hymns. Referred to as, *American*.
- (4.) Hymnal, chiefly from the Book of Praise, compiled and arranged by Sir Roundell Palmer. It contains 320 hymns, being such as, in the judgment of that eminent hymnologist, "seemed best adapted for the purposes of public worship" (1867). Referred to as, *Palmer*.
- (5.) Hymns Ancient and Modern, for use in the Services of the Church, containing 273 hymns (1861), edited by the Rev. Sir Henry W. Baker and others. Appendix to above, con-

taining 113 hymns (1868). This hymn-book has, it is believed, obtained the largest circulation of any². Referred to as, *A. and M.*

(6.) Psalms and Hymns, selected by the Rev. Charles Kemble (1853); it contains 880 hymns, and is used in upwards of one thousand churches. Referred to as, *Kemble*.

(7.) Church Psalter and Hymn-book, edited by the Rev. William Mercer. Oxford edition, revised, 1864; earlier edition, 1859. This valuable collection contains 511 hymns, and is used in several cathedrals and in one thousand other churches. Referred to as, *Merger*.

(8.) The Year of Praise, edited by the Very Rev. the Dean of Canterbury. Contains 326 hymns for the Sundays and Holidays of the year. Referred to as, *Alford*.

(9.) *Lyra Britannica*, a collection of 660 hymns printed from the genuine texts, edited by the Rev. Charles Rogers. Without endorsing Mr. Rogers's words in the Preface, who says, "It may be found, on a careful examination, that no truly classical British hymn has been omitted," it may be freely conceded that this volume, from the merit of the selections and from the costly care bestowed on the text, is of the utmost use to a compiler. Referred to as, *Rogers*.

(10.) Psalms and Hymns edited by the Rev. W. J. Hall (1836), approved by the late Bishop Blomfield, and usually known as "The Mitre Hymn Book." It contains 450 psalms and hymns. Referred to as, *Hall*.

(11.) Psalms and Hymns selected for some of the churches in Marylebone, chiefly under the auspices of the late Rev. J. H. Gurney. It contains 300 hymns. Referred to as, *Marylebone*.

(12.) Psalms and Hymns for Public Worship, selected for the use of the parish churches in Islington. Enlarged edition

² In Mackeson's Guide to the Churches of London and its Suburbs for 1869, it appears that—

Hymns Ancient and Modern	are used in	150	churches.
Christian Knowledge Society Hymn Book		136	"
Mercer		53	"
Hall, "The Mitre Hymn Book"		42	"
Kemble		32	"
Islington		18	"
Windle		16	"

No other book at that time, nearly eighteen months ago, seems to have been used in more than ten metropolitan churches; but changes are occurring every month.

(1862). It contains 503 psalms and hymns. Referred to as, *Islington*.

(13.) Psalms and Hymns for public worship, edited by the late Rev. H. V. Elliott. This tasteful selection contains 383 psalms and hymns, and has had a very wide circulation. Referred to as, *Elliott*.

(14.) The People's Hymnal, reissued 1868, is the exponent of the Mediæval Sacerdotal School. It contains 600 hymns and metrical litanies. Referred to as, *People's*.

(15.) The Hymnal edited by the Rev. R. R. Chope. It contains 300 hymns. Referred to as, *Chope*.

(16.) The Church Hymnal. New edition, with additional hymns (1867), published by Bell and Daldy. It contains 289 hymns and psalms. Referred to as, *Bell*.

(17.) Psalms and Hymns (enlarged edition) edited by the Right Rev. T. B. Morrell, D.D., Coadjutor Bishop of Edinburgh, and the Rev. W. W. How. This careful selection contains 284 psalms and hymns, and among them some of high merit by the latter editor. Referred to as, *Morrell and How*.

(18.) Hymns adapted to the Christian Seasons, edited by the Rev. T. V. French, Missionary in Lahore. It contains 180 psalms and hymns, and betrays the cultivated classical taste of the editor in every page. Referred to as, *French*.

(19.) Hymns for use in Church, edited by the Rev. W. J. Irons, D.D. It contains, with the Supplement, 113 hymns, and will be prized as showing the mind of the distinguished translator of the "Dies Irae." Referred to as, *Irons*.

(20.) The Sarum Hymnal, edited by Earl Nelson and others (1868) This important contribution to the hymnals of our Church is founded on the Salisbury Hymn Book (1857). It contains 320 hymns. Referred to as, *Sarum*.

(21.) Hymnal for the Church and Home, edited by the Rev. B. A. Marshall, under the sanction of the late Bishop of Carlisle (1868). It contains 540 hymns; and great care has been bestowed on securing the genuine text. Referred to as, *Carlisle*.

(22.) Psalms and Hymns for the Church, School, and Home, edited by the Rev. D. T. Barry. This excellent selection contains 471 psalms and hymns. Referred to as, *Barry*.

(23.) The Church and Home Metrical Psalter and Hymnal, edited by the Rev. W. Windle. It contains nearly 600 psalms and hymns. Referred to as, *Windle*.

4. The above hymnals have been my *friends in council*. Not to mention others, again and again, when in perplexity, through their respective hymnals, I have consulted the Tract Committee of the venerable *Society for Promoting Christian Knowledge*; or availed myself of the judicial wisdom of *Sir Roundell Palmer*; or learned to appreciate the practical good sense of *Irish*; or proved the sweetness and rhythmical beauty of *Hymns Ancient and Modern*; or enriched my store from the wealth of *Mercer*; or taken counsel with the scholarship of *Alford*; or gathered much from the singular discrimination of *Morrell and How*; or felt convinced by the admirable taste of *Sarum*; or cheerfully acknowledged to myself how much wiser *Kemble* and *Barry* were than my first unaided opinion. Again and again I have modified or reversed my previous decision from the effect of their combined or preponderating judgment. Some hymns have been admitted which my own *feeling*—I do not here speak of matters of doctrine, but of taste—would have led me to reject; and some are cast out which my own *love*, very likely founded on old associations, would have led me to retain. And therefore, though I could not and dare not abdicate the responsibility of Editor (the editor of a hymnal cannot escape being responsible for every line), I yet submit the book to my readers as the result of many minds, not indeed often personally, but yet practically, advised with and consulted.

The above list contains hymnals adopted and used by all parties and schools of thought. It would be idle for the Editor to affect sympathy with the distinctive characteristics of all. In the great majority of the hymns, it is true that the harmony of doctrine is most remarkable—as if Christians forgot their differences when singing the praises of their God; but it is also true that there are insertions in some hymnals, and omissions in others, which go far beyond, or fall short of, the Catholic Protestant Evangelical principles maintained by the Fathers and Reformers of our Church. Thus, to take the crucial test of sacramental hymns, one of the volumes noted above contains many hymns on the Sacrament of the Lord's Supper, the doctrine of which is hardly to be distinguished from that of

Rome ; while another does not allude to the Sacrament of Baptism at all. But this wide divergence, and even direct antagonism, manifest in hymns admitted and omitted, only makes their testimony the stronger to those which contrasted hymnals unite in adopting. This testimony of the few conflicting witnesses is crowned by the concordance of the many consentient ones.

With regard, therefore, to far the larger portion of the hymns now submitted to the reader, it is believed that, by the collation of these hymnals, ample materials are placed in his hands for arriving at a conclusion, whether they have received sufficient sanction or not to claim their place in a Church hymnal. Thus, for example, if, with regard to any hymn about which question might arise, it was found to have been adopted by *S.P.C.K.*, *Palmer, A. and M., Mercer, Kemble*, an obvious and sure guarantee would be afforded that it contained nothing distasteful to any large number in the Church. It is not to be expected that every hymn should be so fortunate as to have received the sanction of all these five important compilations ; but if a hymn were admitted by *Irish, Alford, Morrell and How, Sarum, Barry*, very nearly the same guarantee would have been given. The same observation applies in measure to the other hymnals collated. And sometimes two or three well-known names are sufficient sponsorship for a hymn.

5. I would now state on what general principles this hymnal is compiled. It is designed to be what its name indicates—a Companion to “The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the United Church of Great Britain and Ireland.” The tables of contents correspond. The order of the ecclesiastical year (with one exception, see No. XX. below) is observed. It is not, indeed, thought well to assign to every hymn its position under a certain Sunday or holy day, which seems to hamper its free use on other occasions ; but they are all ranged under those divisions of the Prayer-book with which their subjects most easily coalesce.

In some compilations the significance of the order in which the hymns stand is so lightly esteemed, that they are arranged

alphabetically. This may have its convenience for facility of reference, but would be utterly unsuitable for a hymnal designed to catch as far as possible the spirit of our Liturgy. The bare suggestion of arranging the prayers and collects alphabetically would be sufficient to negative the adoption of any such plan³. No one can read the weighty paragraphs of Bishop Wordsworth's "Introduction to the Book of Psalms" without subscribing to the words of S. Augustine there quoted : " *Ordo Psalmorum mihi magni sacramenti videtur continere secretum.*" And if this order were necessary in the compilation of the inspired utterances of the sweet Psalmists of Israel, much less can the Church of God afford to dispense with order in the uninspired offices of devotion which she places in the hands of her children.

The following are the subjects and numbers of the 400 hymns in this hymnal, arranged under their respective heads.

I. *Morning Prayer.* Eight hymns, which are suitable for early worship, whether in the House of God or in private and domestic devotion.

II. *Evening Prayer.* Thirteen hymns for the close of day, suitable either for public or private prayer.

III. *The Creeds at Morning Prayer.* A division occupying the place assigned in the Prayer-book to the Creed of S. Athanasius. Two hymns for frequent use on the adoration of the Eternal Trinity in Unity.

IV. *The Litany.* Four supplicatory hymns, for use in times of humiliation and of need.

V. *Prayers and Thanksgivings upon Several Occasions.*

PRAYERS : Seven hymns on (1) the main judgments treated of in the Prayer-book—Dearth, War, Pestilence; (2) the Ember Weeks; (3) Parliament; (4) Intercession for all Conditions of Men.

THANKSGIVINGS : Ten hymns, including ; (1) General Thanks-

³ Wesley, though his hymn-book lacks the invaluable ground-plan of truth, which our Prayer-book supplies, says in his Preface, " And this is done in regular order. The hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity."

giving ; (2) Plenty, under which Harvest Hymns may be conveniently arranged ; (3) Deliverance from National Dangers.

VI. *Advent.* Twelve hymns, including, according to the Prayer-book, some on the great humility of our Lord's first Advent, and some on His coming again in glorious Majesty at the last day.

VII. *Christmas.* Seven hymns on the Incarnation ; the last being on the twofold nature of our Lord, and suitable for use at any season of the year.

VIII. *Sunday after Christmas.* Three hymns on the close of the year.

IX. *The Circumcision of Christ : New Year.* Four hymns.

X. *The Epiphany.* Seven hymns on the Manifestation of Christ to the Gentiles.

XI. *Sundays after the Epiphany.* Seventeen hymns, embracing hymns on Missions, whether to Jews or Gentiles (cf. Luke ii. 47). The Services in the Prayer-book for this season breathe a thoroughly missionary spirit, from its first collect to its latest gospel. If this spirit more largely interpenetrated our worship for several weeks every spring-tide, might we not hope that the Church would more and more rise to this her loftiest call ?

XII. *Lent : Penitential Hymns* (inclusive of Sundays before Lent). Twenty-seven hymns suitable for use in Lent, on Rogation Days, or at other times of humiliation, fasting, and prayer.

XIII. *Passion Week* (beginning with Palm Sunday). Fourteen hymns which treat of our Lord's sufferings, death, and burial.

XIV. *Easter.* Seven hymns on the Resurrection of Christ.

XV. *Sundays after Easter : The Lord's Day.* Nine hymns on the Lord's Day, instituted and sanctified as the Christian Sabbath from the first Easter of the Church.

XVI. *The Ascension : Heaven.* Fourteen hymns on the Ascension of our Lord, and on heaven, in accordance with the collect for Ascension Day, "So we may also in heart and mind thither ascend."

XVII. *Whitsuntide.* Eleven hymns on the first Pentecost of the Church, and on the Divine Person and Work of the Holy Ghost.

XVIII. *Trinity Sunday.* Four hymns which treat of the glory of the Triune Name. See also hymns on the Creeds (No. III).

XIX. Sundays after Trinity. Under this large division, including half the Christian year, more liberty seems accorded to the devout worshipper for the contemplation of the various graces and duties which are founded on the facts of our most holy faith. And here, therefore, the Editor has ventured to group the hymns, though of necessity somewhat loosely, under the following heads:—

PUBLIC WORSHIP. Fifteen hymns.

THE WORKS AND WORD OF GOD. Five hymns. See also hymns on Creation, under No. XXXI.

FAITH. Fourteen hymns.

LOVE. Eleven hymns.

HOLINESS. Seven hymns.

WARFARE AND PILGRIMAGE. Twelve hymns.

WARNING AND INVITATION. Three hymns.

XX. Saints' Days: the Church Triumphant. Under this division are included hymns for the Innocents' Day, for the Purification of the Virgin Mary, for the Annunciation, for Martyrs, a valuable ode with a proper stanza for each Saint's Day celebrated in our Church, general hymns relative to the Church Triumphant, on the Ministry of Angels, and for All Saints' Day: twenty-two hymns in all.

XXI. Almsgiving. Three hymns on almsgiving are placed here, corresponding to the position which the offertory sentences hold in the Prayer-book.

XXII. Holy Communion. Fourteen hymns, suitable to be sung at the Administration of the Lord's Supper.

XXIII. Holy Baptism. Five hymns suitable for this Sacrament, the last being for the Baptism of such as are of Riper Years.

XXIV. Catechism: Hymns for Children. Twenty-six hymns for schools, and for the use of the young from early childhood upwards.

XXV. Confirmation. Eight hymns, suitable to preparation for, and the celebration of, this rite.

XXVI. Matrimony. Three hymns.

XXVII. The Visitation of the Sick. Seventeen hymns, which may be read, or in some cases softly sung, in the chamber of sickness and suffering, or beside the dying bed. A few hymns of more private experience seem to find their rightful place in this group; though even these some do not scruple to use in public worship.

Communion of the Sick. Two hymns. The last remark applies to these also.

XXVIII. The Burial of the Dead. Six hymns, suitable for use in the house of mourning or at the grave of a departed saint.

XXIX. The Thanksgiving of Women after Child-birth. If any hymn bearing on this subject is sung in the congregation, it seems desirable that the allusion to it should be so covert and couched in such general terms, that those only who know the circumstances should be sensible of it. It is hoped that the one hymn selected meets this requirement.

XXX. Commination Service. The two deeply penitential hymns assigned would be suitable for Ash Wednesday, and all other days when this service may be appointed to be read. Other hymns of a like character will be found under "The Litany" and "Lent."

XXXI. Psalms and Hymns of Praise. Thirty-four in number. While it is freely granted that the reasons alleged by Sir R. Palmer and others (see below) against a complete and systematic version of the Psalms are conclusive, it is essential that a hymnal should contain a large number of hymns, of which the key-note is praise. And as this may be justly called the prevalent character of the Psalter, this group of hymns occupies the corresponding place to the Psalms in the Prayer-book. It contains many of those hymns founded on the Psalms which are most valued by the Church.

XXXII. For those that Travel by Land or by Water. Four hymns. These correspond to the Service in the Prayer-book, "to be used by those at sea," and include such as may apply to those who are travelling or about to travel by land.

XXXIII. Ordination, or Visitation. Two hymns: the first, though given in the Prayer-book, is repeated for the sake of the accompanying music, the second is also suitable for a Visitation, or for any clerical conference.

XXXIV. Dedication or Consecration of a Church. Two hymns. This is the only subject for which there is at present no corresponding authorized Service in the Prayer-book.

XXXV. Royal Accession: National hymns. Two hymns, corresponding to the "Form of Prayer and Thanksgiving to be used on the Day upon which her Majesty began her happy Reign;" the last hymn being the National Anthem, which may be so conveniently sung on certain occasions of public rejoicing.

From the above catalogue it appears that almost every subject can be arranged under the existing divisions of our Prayer-book. This is in itself no small pledge that the Liturgy and the Hymnal, which is designed to accompany it, are in general unison.

6. I have sought to sustain this harmony throughout in small matters of detail, as well as in more important principles which affect the subject matter of the hymns.

Thus, for example, the Divine names, God, Lord, Jesus Christ, Holy Ghost, are not printed in capitals, except the first letter. Nor are the first letters of pronouns referring to these Divine names printed in capitals. Every one must respect the motives of those who have sought to pay honour by these means to Him who is exalted above all blessing and praise; but in a volume which is designed to be strictly a companion to the Book of Common Prayer, it appeared far better to adopt the rule observed, with the rarest exceptions, in the Holy Scripture and in our Liturgy. To do otherwise might lay the Editor open to the charge of attempting to make the Hymnal appear in this respect more reverential or more devotional than the prayers.

So with regard to notes of exclamation. Some hymnals abound in them; every act of adoration, every prayer, every emphatic statement is thus noted. But all close students of the Bible and of the Prayer-book must have been struck by the jealous caution with which such signs of admiration and amazement are introduced; and hence, when employed, their felt power. This rule has been as far as possible observed.

Texts or portions of texts are prefixed to every hymn, thus directly connecting the Hymnal with Holy Scripture, as the Prayer-book is connected with the same by a thousand links. It is valuable as proving that the main thought of every hymn is rooted in the Word of God; and in many schools and congregations the excellent practice is observed of reading the inspired versicle before the hymn is sung.

It is hoped also that the short sentences from the Prayer-book, prefixed to every group of hymns, may serve as the taches which coupled together the curtains of the tabernacle.

The question of closing every hymn with Amen is a very difficult one; for the practice has become exceedingly popular in some congregations, while in many others it is as strenuously opposed. Its uniform adoption is apparently already on the wane. In *Hymns Ancient and Modern*, it is appended to every hymn. In the preface to the People's we read, "Amen is printed at the close of such hymns only as end with a prayer or doxology: it ought not be sung in other cases." Sarum follows this rule; while Dean Alford, in the "Year of Praise," writes, "The practice of concluding every hymn with an Amen has not been followed. The tune being complete in itself, no such termination is musically required; and the sense of the concluding verse not always admitting of the addition, incongruities are frequently produced by it." The desire of the Editor has been simply to follow the leading of the Prayer-book. It may be contended that all the collects and longer prayers end with Amen; but on the other hand it must be remembered, that this response at the end of such collects and prayers is generally the only audible part which the congregation take in those acts of devotion. The case is different with a hymn, in which they unite throughout. And then the Psalms of David, to which a hymnal more nearly corresponds, are not closed with Amen, except the 41st, 62nd, 89th, and 106th Psalms; but instead we find in "*The Order how the Psalter is appointed to be read*" the direction "At the end of every Psalm shall be repeated this hymn, 'Glory, &c., Amen.'" And further, in the New Version of the Psalms by Tate and Brady, no Psalm, with the exception of the 89th, is closed with Amen; but instead, at the end of the Psalter, eight versions of the *Gloria Patri* are given, corresponding to the various measures in which the Psalms are rendered. On the whole, it seemed best to pursue the plan thus indicated. Twenty-five versions of the doxology, noted by the letters of the alphabet, will be found at the end of the Hymnal; and a small letter corresponding to the required measure is printed at the close of almost every hymn⁴. So that if the clergyman

⁴ Many hymnals contain at the close various versions of the *Gloria Patri*; but there being no reference from the hymn to the doxology, the versions are for the most part unused.

announces, "The following hymn, with the doxology, will be sung," the worshipper can immediately find the suitable *Gloria*, which *Gloria* is closed with Amen. Those who dislike the practice will simply not use the letters. There are a few hymns which were originally written with the doxology, and a few of peculiar measures closing with direct invocation, to which this response seemed most suitable; and in these cases only is the Amen printed in the text. There is a very small remainder of some rarely occurrent measures for which no provision is made.

And thus in more important questions which have been subjects of controversy, the rule of the Prayer-book has been allowed to decide every case.

We are called by our Liturgy to Morning and Evening Prayer; we are not called to *prime, terce, sext, none*. For the former, therefore, hymns are provided in this volume; for the latter, not.

For all the Saints' Days and other Feasts for which there are special prayers and Services appointed in our Liturgy, there are special hymns provided in this Hymnal. See Table of Holy Days. As to other saints whose names are retained in the Calendar, no Service is appointed in our Prayer-book, and therefore no hymn is needful. For the long season of Lent, a large number of Penitential hymns are provided, and also two hymns for times when the Commination Service is used. These are suitable for all other times of humiliation, fasting, and prayer. Provision is thus made for Rogation Days, which in the Prayer-book are named in the Tables, not celebrated by special Services. The Church of England does not recognize *Processions* in her Liturgy; *processional* hymns, therefore, are not admitted in this hymnal.

7. So, likewise, with regard to the subject-matter of the hymns, the Prayer-book has been the constant standard of reference—I need not say the subordinate standard; for the Prayer-book ever appeals to Holy Scripture as the supreme rule of faith. Thus, for example, some Christians highly prize certain hortatory hymns, such as that by Hart:—

"Come, ye sinners, poor and wretched,"

which may stand as a representative of many like compositions: and it is not denied that such hymns may be very suitable for private meditation or exhortation. But other Christians as strongly object to such addresses made by some of those who sing to their fellow-worshippers. They think that such an appeal savours of Pharisaic pride: they contend, that in the services of the sanctuary we all come as miserable sinners before God, whose prerogative alone it is to search the heart. Such appears to be the spirit of our Liturgy, and hymns of this class are consequently omitted in this book⁵.

Again, the use of the word *altar* for the table of the Lord is frequent in some hymnals. But, while it is freely conceded that many who adopt it regard it in a spiritual and heavenly sense (Psalm xxvi. 6; xliii. 4. Heb. xiii. 10. Rev. viii. 3), its occurrence would give grave offence to others. In such a case, the question surely ought to be, What is the usage of the Prayer-book? It cannot be needful for Churchmen to employ a word, which their Church, mindful of the errors condemned (Articles XXVIII. and XXXI.), has scrupulously avoided. Hymns, therefore, in which this word describes the Lord's table, and cannot naturally be referred to the golden altar in heaven, are not admitted⁶.

These may be regarded as instances of the way in which the Editor has earnestly and honestly sought to make this volume what it purports to be—a Hymnal Companion to the Book of Common Prayer. Whereinsoever he has failed, it has not been from want of a hearty desire to catch the spirit of our Church services, but either from his own dimness of apprehension, or, it may be, from the impossibility in some cases of placing worthy compositions in verse side by side with our matchless Liturgy. For any such shortcomings, I crave the indulgence of my brethren, an indulgence which I know will be most freely con-

⁵ For the same reason the first two lines, in the portion usually selected from Watts's version of the 17th Psalm, beginning,—

“ What sinners value, I resign,”

are exchanged in favour of two earlier lines from the same paraphrase,—

“ Lord, I am thine, but thou wilt prove,” &c.

⁶ In one hymn, No. 277, “footstool” is substituted for “altar.”

ceded by those who have themselves proved the exceeding difficulty of the task.

8. In the selection of the hymns, I have made the utmost use of certain great principles most clearly laid down by Sir Roundell Palmer in his "Essay on English Church Hymnody," read at the York Congress, October, 1866. I venture, slightly abridging them, to give copious extracts from this eminent hymnologist's observations on some of the most important questions.

Firstly, with regard to the admission of hymns in which there is no direct address to God, Sir Roundell Palmer says,—

"A healthy natural taste is more to be trusted in the composition and selection of hymns than technical rules supposed to be derived from antiquity or from the criticism of the works of other ages. The ancient hymn-writers did not in fact work by such rules: their manner was natural and suited to their own times; but it does not follow it should be a law to ours. A passage is sometimes quoted from St. Augustine in which he speaks of a hymn as 'a song of praise to God,' and this definition has been offered as one of the tests by which all hymns ought to be approved or rejected. But what can be the value of a definition which would exclude every hymn of which the spirit is supplication rather than praise? I know not whether this rule is supposed to require that a hymn should assume the form of a direct invocation or address to God: yet I am at a loss to understand on what other ground Addison's hymn, '*The spacious firmament on high*' can have been thought to offend against it by a learned writer in the *Quarterly Review* (January, 1862), who adds, 'If it is poetry, it is certainly not song; yet has been brought by old associations into many hymn-books.' For my own part, I fervently hope that it may always remain there. Praise to God, as glorified in his works, is the substance and essence of every part of that hymn, as it is of the beautiful verses of the 19th Psalm on which it is founded. If it be not poetry, I do not know what is; and to prove that it is song (and soul-stirring song too), it is only necessary to hear it (as I often have) heartily sung to an appropriate tune."

I would only add to these convincing words, that many of the Psalms most prized for sacred song, as for example the 1st,

11th, 24th, 34th, 37th, 46th, &c., contain no direct address to God.

Secondly, with regard to the use of the singular pronouns in hymns, against which some are so strongly set that they advocate as the only books of common praise those from which such pronouns are strictly eliminated, Sir R. Palmer writes,—

“Another arbitrary rule (also advocated by considerable authority) condemns the use in hymns, of the singular pronouns ‘*I*’ and ‘*my*,’ instead of the plural ‘*we*’ and ‘*our*,’ as ‘inconsistent with the united song of a congregation looking Godward’ and opposed to the spirit of the early Church. Such a point ought surely to be determined by reason, not authority; and I cannot find for it any good reason. Private meditations, which express the circumstances, experiences, or emotions of particular persons, in a way distinctively applicable to those individuals, are of course not appropriate for public use. But if an act of praise or worship, suitable for the participation of Christians in general, takes form naturally as the song of an individual soul ‘looking Godward,’ its simultaneous adoption and application to himself by every member of a congregation makes it as much ‘the united song of the congregation’ as if it were conceived in the plural. A congregation is the aggregate of a number of individuals; it cannot ‘look Godward’ except through those individuals. The essence of public Christian worship consists in the combination of the separate devotion of each particular person present, with the sense of Christian brotherhood binding them all together. The Quarterly Reviewer, for reasons not satisfactory to my mind, thinks the incorporation of the Psalms of David and other Scripture songs (which generally run in the first person singular) into both Jewish and Christian worship, irrelevant to this question. But the first person singular is also used in the Apostolic and Nicene Creeds, which, in the public services of the Church, are hymns of the most solemn kind, and embody the common profession of faith of the whole congregation; and the *Te Deum*, although expressed (down to the last verse) in the plural, ends with a petition in the singular number. This rule (like the former) tends to proscribe most supplicatory hymns. Such hymns as, ‘*Rock of Ages, cleft for me;*’ ‘*When I survey the wondrous cross;*’ ‘*Jesus, Lover of my soul;*’ ‘*My God, my Father, while I stray;*’ ‘*Nearer, my God, to Thee;*’ ‘*Abide with me, fast falls the eventide.*’ Ken’s morning and evening hymns and Keble’s ‘*Sun of my soul, thou Saviour dear,*’ are proved, by the

common consent of most of our churches, to be fit for united song by the congregation; yet the singular form is as proper and necessary in them as the plural can possibly be in others. Even with respect to antiquity, a canon which would condemn the ‘*Dies Irae*,’ does not seem to me to be entitled to very profound veneration.”

The example of the Psalms, to which a passing allusion is made in the above closely-reasoned extract,—those Psalms which are alike the utterance and the model of our praises,—seems to the Editor decisive.

Thirdly, with regard to translation, Sir R. Palmer gives his judgment,—

“ My next conclusion is, that good native English hymns are, generally speaking, to be preferred to translations properly so called. It is the peculiar defect of metrical translation, that it cannot give the natural manner, or the real mind, either of the author or of the translator. It is a curious exercise of art, not a spontaneous production. It moves in fetters: it is compelled to find substitutes (for want of precise equivalents in different languages) for the finer touches, which give colour and character to the original. Under the exigencies of verse and rhyme it is alternately diluted with expletives and starved by arbitrary compression. It aims at being a copy, under conditions which make complete success impossible.”

To these words I would add some striking remarks of Dr. Irons, in the Preface to his “*Hymns for use in Church.*” He says,—

“ There are some persons, however, who, admitting the importance of metrical singing, would still for their hymns have recourse chiefly to translations from the Greek and Latin. To such it may surely be suggested, that the judgment and practice of the Church universal are scarcely in accordance with their views; for it has not been the usual custom of the Latins to translate hymns from the Greek, nor of the Greeks from the Latin. And reason would seem to be against it; for hymns, if at all real, would express religious feeling ‘as the Spirit gives it utterance’—the civilization, age, country, and even taste of different writers having scope among Christians as truly as among the Prophets and Psalmists of the Old Covenant. A few highly educated minds, through mental association or by sympathy with the originals, may appreciate such versions, if very good; but translations have never been popular, if at all literal.”

These cautions, valuable in themselves, have additional weight as being written by the author of perhaps the most successful translation of modern days—"Day of wrath, O day of mourning." I think the last assertion is too sweeping. There are some translations, as the one just named, and Dr. Ray Palmer's "*Jesu, thou joy of loving hearts;*" and some by the late Dr. Neale, "*Jerusalem the golden;*" "*The strain upraise of joy and praise;*" "*Art thou weary, art thou languid;*" which are most excellent and most popular. But the exceptions are few, and clearly point the rule.

Fourthly, with regard to rhythmical translations of the Psalter, Sir R. Palmer continues,—

"These observations apply with especial force to metrical versions of the Psalms; which are perhaps of all compositions the most unfit for such treatment. No one can read the prose translations of the Psalms in our Bibles and Prayer-books, without feeling their extreme power and beauty: no one can pass from them to the 'Old' or 'New' Version, or to any other of the numerous similar attempts, without perceiving that (with very rare exceptions) the power and beauty are gone; that the water-springs have dried up, and the fruitful land has become barren. Not only the authors of the 'Old' and 'New' and Scotch versions, but Sir P. Sidney and his sister the Countess of Pembroke, Milton in his boyhood, Wither, Sandys, Sir J. Denham, John Keble, and many more, have tried what could be done, upon the principle of a strict and full adherence to the Hebrew sense. It is not too much to say that all of them have failed. From the collective results of their labours it would be difficult to extract more than about fifteen or twenty Psalms or portions of Psalms really good and suitable for singing in our public services; and few of these are of any high order of merit. On the other hand, those writers who, without professing to translate, founded hymns of their own upon passages or thoughts which they felt to be suitable for the purpose, either in the Psalms or in other parts of Scripture, (as Addison, Watts, Doddridge, Lyte, and J. Montgomery), have contributed to English hymnody many of its richest treasures. To reckon works of this class among 'Psalms,' as distinguished from 'hymns' (as has been done in many books), is a manifest error; but when they are subtracted little remains for the sake of which it can be worth while to continue that distinction."

The above argument seems to the Editor unanswerable; and Sir R. Palmer's judgment is sustained by the fact, that many of the most recent hymnals, as A. and M., Alford, Sarum, the People's, Carlisle, dispense with any metrical Psalter. If this axiom be admitted, it clears the ground of an immense difficulty. For in hymn-books which adopt a metrical Psalter, these versions, many of them of most inferior calibre, occupy generally at least one-third of the precious space.

Fifthly, with regard to alterations of the original text, Sir R. Palmer writes,—

“My third deduction from the same principles is, that hymns, or those parts of them which are adopted into our hymnals, ought to be taken as they are written, with the strictest possible adherence to the words of their authors. . . . It is not the injustice done to the writer upon which I would mainly dwell. . . My complaint, in the general interest of British hymnody, is, that the tendency and the practical effect of this system of tampering with the text is not really to amend, but is to patch, disfigure, spoil, and emasculate; and, even when nothing worse is done, to substitute neutral tints for natural colouring, and a dead for a living sense.”

To the same effect, John Wesley writes in his Preface (1779),—

“Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand just as they are, to take them for better for worse; or to add the true reading in the margin or at the bottom of the page; that we may be no longer accountable either for the nonsense or for the doggerel of other men.”

And speaking of such alterations, James Montgomery says,—

“This is the cross by which every author of a hymn who hopes to be useful in his generation may expect to be tested, at the pleasure of any Christian brother, however incompetent or little qualified to amend what he may deem amiss, in one of the most delicate and difficult exercises of a tender heart and an enlightened understanding.”

To the general tenour of these words the Editor heartily subscribes. But the question remains, Are no manifest emendations to be admitted? This would be to err too far in the opposite extreme; for in this case some of our noblest hymns must be sacrificed to one or two faulty or unfortunate expressions, or these flaws perpetuated and imposed on thousands of worshippers. Who then is to be the judge that expressions are faulty or unfortunate? I believe that here Dr. Irons' words with regard to the selection of hymns hold true, and suggest a sufficient criterion. "The Church's general feeling makes itself known at last; and practically we shall not greatly err, if we ascertain that and follow it." If, therefore, a hymn be generally adopted but one or two lines altered (though often altered in different ways) by almost universal consent, the conclusion is obvious that the original jarred with "the Church's general feeling." Let me instance as an example the line in the last verse of Toplady's hymn, "*Rock of Ages*," &c.

"When my eyestrings break in death."

I cannot but think that Sir R. Palmer has erred in judgment by retaining this, when it is so generally and so beautifully rendered,—

"When my eyelids close in death."

And then there are cases where the versions in ordinary use, such as,—

"Hark, the herald angels sing,"

for—

"Hark how all the welkin rings,"

have become so stereotyped in public favour, that a recurrence to the original would do violence to a thousand associations. By the notes appended to this volume, my readers can judge whether the changes allowed in the text are justifiable and desirable.

Sixthly, with regard to abridgment, Sir R. Palmer says,—

"What has been said of alteration, leads naturally to abbreviation; which, indeed, is in many cases advantageous, and in not a few unavoidable. But if it is worth while to sing hymns at all, it is worth while to allow as much time for singing as will make it

complete, hearty, and intelligent ; and an abridgment or selection of parts, when proper, ought to be so made as to omit nothing which is requisite to unity, symmetry, and completeness, both of structure and of sense."

There is no doubt that the greater rapidity with which hymns are now generally sung, justifies longer selections than in those hymn-books (as for example, Hall's "Mitre Hymn-book"), where every thing beyond four verses was pitilessly excised. But there is still danger of excessive length. Hymns of more than six stanzas should, in the Editor's judgment, be admitted sparingly. There is the risk of confusion in the announcing of certain selected verses to be sung. And such hymns are very often practically passed over as too long. So that often more real honour is done to a hymn of eight or ten verses, if it is reduced to five or six, than if it is left unabridged. This especially holds true with regard to those hymns which are used most frequently, as those for morning and evening prayer sacramental hymns, and hymns of praise.

Seventhly and lastly, with regard to orthodoxy, Sir R. Palmer excellently adds,—

"By all means let any hymn be rejected which is really open to a well-founded doctrinal objection. . . . The office of a hymn is not to teach controversial theology, but to give the voice of song to practical religion. No doubt, to do this, it must embody sound doctrine ; but it ought to do so, not after the manner of the schools, but with the breadth, freedom, and simplicity of the Fountain-head. Whatever does this, ought to be frankly and cordially accepted, without regard to any peculiarities of the sect or party to which the author may have belonged. . . . When a hymn real in feeling, good in taste, poetical in thought and execution has, this essentially Catholic tone, nothing more is necessary to prove its fitness for the use of good Churchmen : when this tone is wanting, when it diverges from the common central ground to points more disputable, it may, or it may not be, orthodox ; but it is seldom, if ever, excellent."

The Editor believes that Sir R. Palmer has laid the Church under a great debt of obligation for enunciating so clearly principles so important.

9. But besides these general principles, there are a few minor rules which are very convenient to be observed.

Uniformity of spelling has, it is believed, been secured in every case but one—Hallelujah, Alleluia. The Hebrew form held almost undisputed sway in the English Church until the last few years. But as the Greek form occurs in the Apocalypse (Rev. xix. 6, &c.), and is given in many recent and much-prized translations from the Latin, as in that noble burst of song, “*The strain upraise*,” &c., and is perhaps in itself more facile for singing, it seemed best to retain both.

On the other hand, the vocative of the sacred name Jesus seems, from the plaintive euphony of the Greek form, *Jesu*, preferable when it does not form, as in some cases, the double rhyme at the end of a line. When used in the genitive case, it should be either *Jesus'* (not *Jesu's*) or, when the metre requires three syllables, *Jesus his* (not *Jesus's*), as in the Prayer for All Conditions of Men, “Jesus Christ his sake.” Again, the New Testament form *Emmanuel* (Matt. i. 23), not *Immanuel* (Isaiah vii. 14), is observed throughout.

The word O is uniformly spelt without the *h*, when occurring in the first line, and almost always so in other places. Those only who have spent long hours over the indices of hymn-books know the perplexities which arise from the difference of spelling this word.

The hymns alone, and not the pages, are numbered, which saves risk of confusion in consulting the Index or in finding the hymn when announced in Church.

The names of the authors of the hymns are given in the Index, but are not, as in Sir R. Palmer's hymnal, printed in the text. In the Prayer-book one collect only bears the name of its reputed author, S. Chrysostom. To have seen throughout the name, however venerable, of the writer of each prayer, would have been a hindrance, not a help to devotion. On the other hand, in listening to sermons, the sense of the preacher's personal influence adds to the effect of his words. A hymn in this respect seems to occupy a middle position between a prayer and a homily; and as such it seems the author's name should be discoverable, not prominent. To himself the Editor can truly say it has

been most delightful thus to gather together the names of saints, far the larger number of whom have entered their Saviour's rest, to mark the unity of the Spirit which breathes in their words, and to see in this "preamble sweet of charming symphony," a pledge and prelude of those songs which are heard before the throne.

In ascertaining the authorship of the hymns, the Editor has received the greatest assistance from Mr. Miller's most valuable work, which teems with patient research, "Singers and Songs of the Church;" and the Index passed under the careful revision of Mr. Daniel Sedgwick, who has devoted himself to this branch of literature.

In the issue of this *annotated* work, it seemed the simplest and most straightforward course, to give the name of the Editor. But in the subsequent editions, to be published without notes, for use in church, no Editor's name will appear, further than in a reference to this volume; for in the House of Prayer it will be generally thought desirable that no compiler's name should meet the eye of the worshipper.

10. With regard to the volume of hymns with accompanying tunes, which will, I hope, shortly be published, my most grateful thanks are due to a committee of friends who have laboured for many months on this most important work, and have consecrated to it an amount of cultivated taste and earnest devotion which no motives lower than the highest could have sustained. I believe it will contain all those venerable tunes of the English Church which have been so long and justly prized, and through the kind courtesy of their authors and proprietors, a very large number of those modern or revived compositions which have become so deservedly popular during the last ten years, and also many valuable adaptations and original tunes which I confidently expect will become popular as they become known. My friends permit me to say, that any tunes, which are their own copyright, are placed freely at the disposal of any who may wish to reprint them.

11. Such are the general principles upon which this work has

been compiled. My hope is, that it may receive the *sanction* of those Bishops of our Church who are pleased to approve it for use in their dioceses, and the *acceptance* of those clergymen and laymen who are feeling after a new hymnal, and who think that this supplies a manual which loyal Churchmen may freely adopt. All who have thought much upon the subject appear to deprecate the issue at present of any hymnal enjoined by authority. In the existing state of our Church such a step would, it is to be feared, only give rise to further agitation. But if the Bishops were willing to *sanction* and *recommend* certain approved hymnals, there is such a strong desire for greater unity and sympathy in this delightful part of Divine worship, that as changes occurred in different parishes and congregations, and as new churches were consecrated, it is almost certain that one or other of these sanctioned books would, in the course of a generation, which is a short time in the history of a Church, be very generally adopted. And if the number of different hymnals in circulation—probably over two hundred—could thus be gradually reduced to twenty, and from twenty to ten, and from ten to three or four, we might hope, when more power of self-government is revived in the Church, to see the order realized which is indicated with regard to the Liturgy in the Preface to the Book of Common Prayer:—“And whereas heretofore there hath been great diversity in saying and singing in churches within this realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now, from henceforth, all the whole realm shall have but one use.”

12. The success of the authorized Psalter and Hymn-book in the Episcopal Church of America affords a striking proof of the possibility of such concord in praise. The short preface to that selection states: “By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention (Oct. 29, 1832), this Book of Psalms in metre, selected from the Psalms of David, with hymns, is set forth and allowed to be sung in all congregations of the said Church before and after Morning and Evening Prayer, and also

before and after sermons, at the discretion of the minister." The book, I have been assured by American brethren, is far from satisfying the riper taste of their Church in the present day, and will probably be amended; but it was *set forth and allowed to be sung*, and the consequence has been its almost universal adoption for the last forty years, so that it is very generally bound up with the American Prayer-book.

A case yet more to the point, and nearer to ourselves, is supplied by the "Church Hymnal," which has obtained such a vast circulation in Ireland. The following extract from its preface will be read with interest.

"The collection of hymns for public worship, which was published by the Association [“for Promoting the Knowledge and Practice of the Christian Religion”] in 1856, and received the sanction of nearly all the Irish Bishops, has passed through several editions, and met with very general approval. But, at the suggestion of many of the clergy, it has been thought well to enlarge that collection by the addition of 100 hymns, and to include among these some which had been long popular in Ireland, the absence of which from the former collection was assigned by many as the only objection to its acceptance. Now that this objection is removed, the Board of the Association earnestly hope that the new and enlarged edition will be uniformly adopted; and that the evils and inconveniences resulting from the use, in our churches, of a variety of hymnals, will in course of time be obviated. In the selection of words and music, the Committee have taken much pains, and have derived assistance from all available sources. In a matter depending so much on taste, and in which taste is itself so influenced by old associations, complete agreement of opinion is not to be looked for. . . . It is anxiously desired that this further attempt, which is made in all possible comprehensiveness of spirit, to bring about some greater uniformity in one important part of our Public Worship, may prove successful; and may, under God's blessing, tend to his glory in the edification of his Church."

The earnest hope thus humbly expressed has not been disappointed. And in this respect the Church in Ireland is already far in advance of ourselves. If, however, a hymnal could be framed which should obtain the suffrages, not only of the

majority of the members of the Church of England, but of our sister Church in Ireland also, and which would in this case be probably adopted to a very great extent in our colonies, it is difficult to over-estimate the strength of the bond of union which such a book of Common Praise would be in these anxious and perilous times.

Many circumstances apparently conspire to prove that this is the very juncture when such an attempt may be made with the best hope of success. Fifty years ago, although thought was astir in many hearts beyond her limits, the Church of England was almost asleep on the subject of hymnology. Congregations and Clergy were, for the most part, content with the New Version of the Psalms. Many of the hymns now most loved and prized were unknown, and not a few of them unwritten. Church music was widely neglected. Now all is changed. There is life, where there was stagnation. The marvellous success of the various compilations issued during the last fifty years, among which my sainted father's "Christian Psalmody" was one of the earliest pioneers, has proved how deep the need was which they have met. Many excellent hymns have been unearthed, and many written. So that, in the judgment of some, we are almost bewildered with our riches, and are in straits through the fulness of our sufficiency. The very numerous selections have invited as numerous criticisms; the respective weaknesses as well as excellences of each have been pointed out; and thus certain great principles of hymnology, like those quoted from Sir R. Palmer's admirable essay, seem to have been very generally acknowledged. And last, not least, Church music has received an unprecedented impetus.

If I might humbly hope to take up, though with most unequal hands, the mantle which fell from my beloved father, and, aided by very many appliances not in existence forty years ago, but now at the service of every editor—if it might thus be permitted me, in any way to advance a cause which he had so much at heart, and which is so intimately bound up with the spiritual life of the Church, I should esteem it one of the greatest mercies of my ministry. I am deeply conscious that every such effort must fall far short even of the desire of him who

makes it, and much more of the ideal standard of others. My constant prayer has been, in preparing this hymnal, that no hymn, no line, no word, might be found in it which should grieve the Blessed Spirit of Love who abides in his Church, and especially inhabits the praises of his people. Whereinsoever I have failed, the good Lord pardon his servant in this thing. But having spared no toil in its preparation, I must now venture, though in weakness and in fear and in much trembling, to submit this volume to the consideration of those whom the compilers of our Liturgy address in their Preface, namely, "the sober, peaceable, and truly conscientious sons of the Church of England," and to commend it to His blessing, without whom nothing is strong, nothing is holy.

E. H. B.

P.S.—The pleasant and grateful task now only remains, of tendering my sincere thanks to the authors and owners of copyright hymns, for the permission, so freely and kindly given, to make use of their original works and translations, and especially to—

Mrs. Alexander, the Palace, Derry, for Hymns 97, 230, 232 ;
The Rev. Sir Henry W. Baker, Bart., for Hymns 39, 44, 164 ;
The Rev. Dr. Bonar, for Hymns 64, 117, 120, 203, 279, 340 ;
Mrs. Burns, for Hymns 335, 356, by the late Rev. J. D. Burns ;
The Rev. Edward Caswall, for Hymns 14, 216 ;
The Rev. John Chandler, for Hymns 2, 298, 398 ;
Mrs. Charles, the authoress of "The Voice of Christian Life in Song," &c., for Hymns 251, 341 ;
Mr. Chatterton Dix, for Hymn 73 ;
The Rev. Henry Downton, for Hymn 66 ;
The Rev. John Ellerton, for Hymn 193 ;
The Rev. Joseph Haskoll, executor of the late Dr. Neale, with the courteous consent of Messrs. Hayes, Messrs. Masters, and Messrs. Novello, for the translations which are their respective properties, Nos. 15, 16, 71, 118, 122, 142, 165, 215, 388, 390 ;
The late Rev. Canon Havergal, for Hymn 292 ;

The Rev. Canon How, for Hymns 63, 200, 256, 272 ;
The Rev. Dr. Irons, for Hymn 56 ;
The Right Rev. the Lord Bishop of Lincoln, for Hymns 145, 269,
271 ;
Mrs. Maude, Chirk Vicarage, for Hymn 212 ;
The Rev. William Mercer, for Hymns 387, 389 ;
The Rev. J. S. B. Monsell, for Hymns 286, 287 ;
The Right Hon. the Earl Nelson, for Hymn 255 ;
The Rev. T. G. Nicholas, for Hymn 285 ;
The Rev. Dr. Ray Palmer, for Hymns 158, 202, 274 ;
The Rev. G. R. Prynne, for Hymn 296 ;
The family of the late Rev. Dr. Rorison, for Hymn 179 ;
The Rev. N. R. Toke, on behalf of Mrs. Toke, Sen., for Hymns
157, 248.
The Rev. Henry Twells, for Hymn 13 ;
The Rev. Frederick Whitfield, for Hymns 121, 299 ;
Mr. William Whiting, for Hymn 393.

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The following Tables may afford some assistance to Clergymen in selecting suitable hymns for the Sundays and Holy Days throughout the year. Sacramental and other Special Hymns must, it is obvious, be appointed as required.

PSALMS AND HYMNS PROPER FOR SUNDAYS.

First Sunday of Advent	45	52	357	49	54	9
Second „ „ „ . .	200	47	35	55	77	198
Third „ „ „ . .	46	50	176	89	92	19
Fourth „ „ „ . .	365	91	47	51	110	56
First Sunday after Christmas	1	64	61	66	63	201
Second „ „ „ . .	68	265	65	70	359	384
First Sunday after Epiphany	3	71	78	76	369	18
Second „ „ „ . .	22	34	90	85	118	13
Third „ „ „ . .	93	184	364	80	383	94
Fourth „ „ „ . .	378	81	165	159	247	113
Fifth „ „ „ . .	167	215	79	161	379	88
Sixth „ „ „ . .	182	82	172	232	86	385
Septuagesima Sunday	388	187	196	229	362	16
Sexagesima Sunday	116	218	69	343	380	193
Quinquagesima Sunday	144	226	203	382	191	212
First Sunday in Lent	24	235	95	104	114	32
Second „ „ „ . .	27	102	135	112	106	11
Third „ „ „ . .	97	109	5	175	117	321
Fourth „ „ „ . .	25	103	120	299	356	336
Fifth „ „ „ . .	100	115	128	26	131	101
Sixth „ „ „ . .	122	119	355	110	123	56
Easter Day	136	374	138	139	140	142
First Sunday after Easter	143	44	358	206	154	317
Second „ „ „ . .	145	164	381	87	202	373
Third „ „ „ . .	8	274	371	147	231	162
Fourth „ „ „ . .	146	185	217	363	386	19
Fifth „ „ „ . .	324	256	148	244	389	9
Sunday after Ascension	157	387	171	63	153	330
Whitsunday	166	168	34	395	174	176
Trinity Sunday	22	177	178	179	180	23
First Sunday after Trinity	181	6	190	165	391	12
Second „ „ „ . .	2	398	238	323	352	14
Third „ „ „ . .	35	366	239	10	52	259
Fourth „ „ „ . .	3	220	201	233	118	342
Fifth „ „ „ . .	149	376	53	276	13	54
Sixth „ „ „ . .	89	214	99	388	113	208
Seventh „ „ „ . .	137	105	210	237	85	228
Eighth „ „ „ . .	204	372	121	296	230	18
Ninth „ „ „ . .	170	108	222	375	340	21
Tenth „ „ „ . .	216	116	36	187	69	193
Eleventh „ „ „ . .	188	367	37	243	203	15
Twelfth „ „ „ . .	7	114	374	38	229	314
Thirteenth „ „ „ . .	123	39	351	218	211	213

xxxvi Psalms and Hymns proper for Holy Days.

Fourteenth Sun. after Trinity	192	320	40	199	110	223
Fifteenth , , , ,	111	197	100	41	225	344
Sixteenth , , , ,	34	299	42	370	235	17
Seventeenth , , , ,	150	236	161	286	97	341
Eighteenth , , , ,	144	176	98	209	242	20
Nineteenth , , , ,	274	238	160	361	368	317
Twentieth , , , ,	22	377	207	165	155	151
Twenty-first , , , ,	183	173	381	219	331	119
Twenty-second , , , ,	217	164	254	246	159	12
Twenty-third , , , ,	226	240	244	234	163	189
Twenty-fourth , , , ,	227	6	313	221	10	194
Twenty-fifth , , , ,	186	4	306	241	107	266
Twenty-sixth , , , ,	178	245	205	322	224	257

PSALMS AND HYMNS PROPER FOR HOLY DAYS.

St. Andrew	232, 255 (with proper stanza),	321
St. Thomas	204, 255 (with proper stanza),	258
Nativity of Christ	57, 58, 59, 60, 61, 62	
St. Stephen	254, 255 (with proper stanza),	267
St. John Evangelist	221, 255 (with proper stanza),	257
Innocents' Day	248, 249, 255 (with proper stanza)	
Circumcision		67, 69, 226
Epiphany	72, 73, 74, 75, 387, 389	
Conversion of St. Paul	255 (with proper stanza),	259, 322
Purification of the Virgin Mary		76, 77, 250
St. Matthias	253, 255 (with proper stanza),	268
Annunciation of the Virgin Mary		63, 251, 253
Ash Wednesday	24, 27, 95, 96, 355, 356	
Monday before Easter		26, 102, 124
Tuesday before Easter		25, 27, 128
Wednesday before Easter		24, 119, 125
Thursday before Easter		118, 126, 278
Good Friday	127, 129, 130, 132, 133, 282	
Easter Even		134, 344, 346
Monday in Easter Week		141, 365, 382
Tuesday in Easter Week		143, 373, 390
St. Mark	255 (with proper stanza),	259, 269
SS. Philip and James	118, 255 (with proper stanza),	260
Ascension Day	152, 154, 156, 158, 263, 374	
Monday in Whitsun Week		167, 169, 172
Tuesday in Whitsun Week		171, 173, 175
St. Barnabas	253, 255 (with proper stanza),	268
St. John Baptist	255 (with proper stanza),	262, 322
St. Peter	255 (with proper stanza),	256, 267
St. James	255 (with proper stanza),	261, 322
St. Bartholomew	158, 255 (with proper stanza),	258

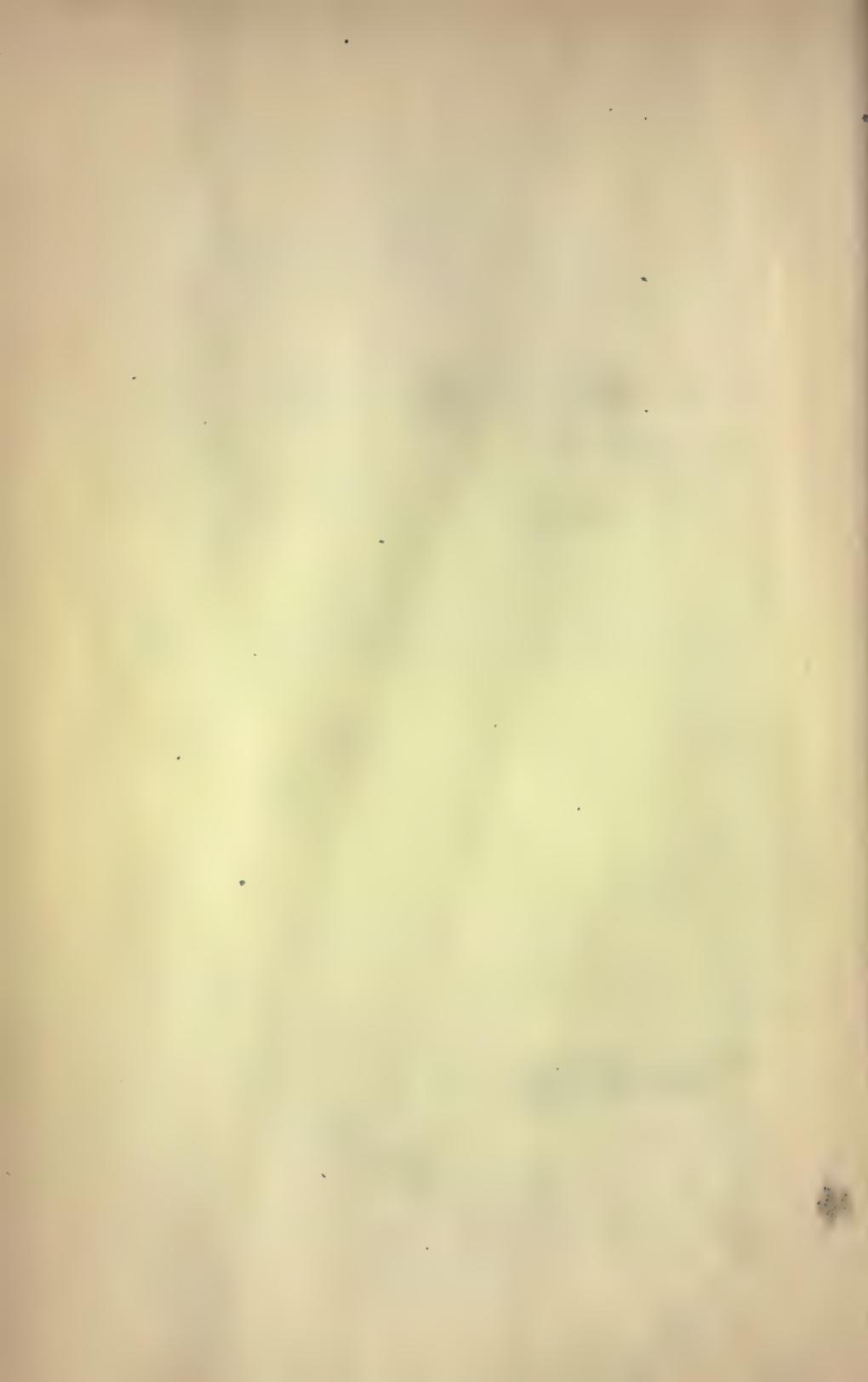
Psalms and Hymns proper for Holy Days. xxxvii

St. Matthew	233, 255 (with proper stanza), 262
St. Michael and all Angels	264, 265, 266
St. Luke	97, 255 (with proper stanza), 265
SS. Simon and Jude	235, 255 (with proper stanza), 261
All Saints	256, 267, 268 269

PSALMS AND HYMNS PROPER FOR DAYS OF FASTING.

The forty days of Lent	Hymns 95 to 135
The Ember Days	Hymns 32, 395, 396
Rogation Days	Hymns 28 to 31, 355, 356
Fridays throughout the year	Hymns 24 to 27

Hymns proper for Service appointed for the Twentieth Day of June being the day on which her Majesty began her happy reign	Hymns 399, 400
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Contents.

	HYMNS
I.—Morning Prayer	1—8
II.—Evening Prayer	9—21
III.—The Creeds at Morning Prayer	22, 23
IV.—The Litany	24—27
V.—Prayers and Thanksgivings upon several occasions :	
Prayers	28—34
Thanksgivings	35—44
VI.—Advent	45—56
VII.—Christmas	57—63
VIII.—Sunday after Christmas : Close of the Year	64—66
IX.—The Circumcision of Christ : New Year .	67—70
X.—The Epiphany	71—77
XI.—Sundays after Epiphany : Missions . . .	78—94
XII.—Lent : Penitential Hymns	95—121
XIII.—Passion Week	122—135
XIV.—Easter	136—142
XV.—Sundays after Easter : the Lord's Day .	143—151
XVI.—The Ascension : Heaven	152—165
XVII.—Whitsuntide	166—176
XVIII.—Trinity Sunday	177—180
XIX.—Sundays after Trinity :	
1. Public Worship	181—195
2. The Works and Word of God . . .	196—200
3. Faith	201—214
4. Love	215—225
5. Holiness	226—232
6. Warfare and Pilgrimage	233—244
7. Warning and Invitation	245—247

	HYMNS
XX.—Saints' Days: the Church Triumphant	248—269
XXI.—Almsgiving	270—272
XXII.—Holy Communion	273—286
XXIII.—Holy Baptism	287—291
XXIV.—Catechism: Hymns for Children	292—317
XXV.—Confirmation	318—325
XXVI.—Matrimony	326—328
XXVII.—The Visitation of the Sick: Private Hymns	329—345
Communion of the Sick	346, 347
XXVIII.—The Burial of the Dead	348—353
XXIX.—Thanksgiving of Women after Childbirth	354
XXX.—Commination Service	355, 356
XXXI.—Psalms and Hymns of Praise	357—390
XXXII.—For those that Travel by Land or by Water	391—394
XXXIII.—Ordination or Visitation	395, 396
XXXIV.—Dedication or Consecration of a Church .	397, 398
XXXV.—Royal Accession: National Hymns	399, 400
XXXVI.—Supplementary Hymns	401—403
Doxologies.	

Morning Prayer.

“VOUCHSAFE, O LORD, TO KEEP US THIS DAY
WITHOUT SIN.”

1.

“I myself will awake early.”
Ps. cviii. 2.

[L.M.]

- 1 AWAKE, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.
- 2 Thv precious time mis-spent redeem ;
Each present day thy last esteem ;
Improve thy talent with due care ;
For the great day thyself prepare.
- 3 By influence of the light Divine
Let thy own light to others shine ;
Reflect all Heaven’s propitious rays
In ardent love and cheerful praise.
- 4 Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.
- 5 I wake, I wake, ye heavenly choir,
May your devotion me inspire,
That I, like you, my age may spend,
Like you may on my God attend.

Morning Prayer.

- 6 All praise to thee, who safe hast kept
And hast refresh'd me while I slept ;
Grant, Lord, when I from death shall wake,
I may of endless light partake.
- 7 Lord, I my vows to thee renew,
Disperse my sins as morning dew ;
Guard my first springs of thought and will,
And with thyself my spirit fill.
- 8 Direct, control, suggest this day
All I design, or do, or say ;
That all my powers with all their might
In thy sole glory may unite ^a.

2.

"I am the light of the world."
JOHN viii. 12.

[L.M.

- 1 O JESU, Lord of heavenly grace,
Thou brightness of thy Father's face,
Thou fountain of eternal light,
Whose beams disperse the shades of night :
- 2 Come, holy Sun of heavenly love,
Shower down thy radiance from above ;
And to our inward hearts convey
The Holy Spirit's cloudless ray.
- 3 May faith, deep-rooted in the soul,
Subdue our flesh, our minds control ;
May guile depart, and discord cease,
And all within be joy and peace.
- 4 O hallow'd be the approaching day ;
Let meekness be our morning ray ;
And faithful love our noon-day light ;
And hope our sunset, calm and bright.

Morning Prayer.

5 O Christ, with each returning morn,
Thine image to our hearts is borne ;
O may we ever clearly see
Our Saviour and our God in thee^a.

3. *“His compassions fail not : they are new every morning.”—LAM. iii. 22.* [L.M.

1 NEW every morning is the love
Our wakening and uprising prove ;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

2 New mercies, each returning day,
Hover around us while we pray ;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

3 If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

4 Old friends, old scenes will lovelier be,
As more of heaven in each we see ;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

5 The trivial round, the common task
Will furnish all we ought to ask :
Room to deny ourselves ; a road
To bring us daily nearer God.

6 Only, O Lord, in thy dear love
Fit us for perfect rest above,
And help us, this and every day,
To live more nearly as we pray ^a.

Morning Prayer.

4.

"When I awake, I am still with thee."
Ps. cxxxix. 18.

[L.M.]

- 1 My God, how endless is thy love ;
Thy gifts are every evening new ;
And morning mercies from above
Gently distil, like early dew.
- 2 Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours :
Thy sovereign word restores the light,
And quickens all my slumbering powers.
- 3 I yield my powers to thy command,
To thee I consecrate my days :
Perpetual blessings from thine hand
Demand perpetual songs of praise ^b.

5.

"The preparations of the heart in man are from the Lord."—PROV. xvi. 1.

[C.M.]

- 1 LORD, teach us how to pray aright,
With reverence and with fear ;
Though dust and ashes in thy sight,
We may, we must draw near.
- 2 We perish if we cease from prayer :
O grant us power to pray ;
And when to meet thee we prepare,
Lord, meet us by the way ^c.

6.

"Unto you that fear my name shall the Sun of righteousness arise."—MAL. iv. 2.

[SIX 7a.]

- 1 CHRIST, whose glory fills the skies,
Christ the true, the only light,
Sun of righteousness, arise,
Triumph o'er the shades of night :
Day-spring from on high, be near ;
Day-star, in my heart appear.

Morning Prayer.

- 2 Dark and cheerless is the morn,
 Unaccompanied by thee ;
Joyless is the day's return,
 Till thy mercy's beams I see ;
Till they inward light impart,
 Glad my eyes, and warm my heart.

- 3 Visit then this soul of mine,
 Pierce the gloom of sin and grief ;
Fill me, Radiancy divine ;
 Scatter all my unbelief ;
More and more thyself display,
 Shining to the perfect day ^k.

7.

"The fire shall ever be burning upon the altar."

[L.M.

LEV. vi. 13.

- 1 O THOU, who camest from above
 The pure celestial fire to impart,
Kindle a flame of sacred love
 On the mean altar of my heart.

- 2 There let it for thy glory burn
 Unquench'd, undimm'd in darkest days,
And trembling to its source return
 In humble prayer and fervent praise.

- 3 Jesu, confirm my heart's desire,
 To work, and speak, and think for thee :
Still let me guard the holy fire,
 And still stir up thy gift in me :

- 4 Ready for all thy perfect will,
 My acts of faith and love repeat ;
Till death thy endless mercy seal,
 And make the sacrifice complete ^b.

Morning Prayer.

8.

"Walk before me, and be thou perfect."
GEN. xvii. 1.

[L.M.

- 1 FORTH in thy name, O Lord, I go
My daily labour to pursue ;
Thee, only thee, resolved to know,
In all I think, or speak, or do.
- 2 The task thy wisdom hath assign'd
O let me cheerfully fulfil ;
In all my works thy presence find,
And prove thine acceptable will.
- 3 Thee may I set at my right hand,
Whose eyes my inmost substance see :
And labour on at thy command,
And offer all my works to thee.
- 4 Give me to bear thy easy yoke,
And every moment watch and pray ;
And still to things eternal look,
And hasten to thy glorious day.
- 5 For thee delightfully employ
Whate'er thy bounteous grace hath given ;
And run my course with even joy,
And closely walk with thee to heaven ^b.

Evening Prayer.

“LIGHTEN OUR DARKNESS, WE BESEECH THEE,
O LORD.”

9.

“*Abide with us; for the day is far spent.*”

[10s.

LUKE xxiv. 29.

- 1 ABIDE with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
- 2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me.
- 3 Come not in terrors, as the King of kings;
But kind and good, with healing in thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me.
- 4 I need thy presence every passing hour:
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.
- 5 I fear no foe, with thee at hand to bless:
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me.
- 6 Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the
skies;
Heaven's morning breaks, and earth's vain
shadows flee;
In life, in death, O Lord, abide with me^p.

Evening Prayer.

10.

"I will arise and go to my Father."
LUKE xv. 18.

[10]

- 1 FATHER, again in Jesus' name we meet,
And bow in penitence beneath thy feet ;
Again to thee our feeble voices raise,
To sue for mercy, and to sing thy praise.
- 2 O we would bless thee for thy ceaseless care,
And all thy work from day to day declare :
Is not our life with hourly mercies crown'd ?
Does not thine arm encircle us around ?
- 3 Alas ! unworthy of thy boundless love,
Too oft with careless feet from thee we rove ;
But now, encouraged by thy voice, we come,
Returning sinners to a Father's home.
- 4 O by that name in whom all fulness dwells,
O by that love which every love excels,
O by that blood so freely shed for sin,
Open bless'd mercy's gate, and take us in ^{P.}.

11.

"Under his wings shalt thou trust."
Ps. xci. 4.

[L.M.]

- 1 ALL praise to thee, my God, this night,
For all the blessings of the light ;
Keep me, O keep me, King of kings,
Beneath thine own almighty wings.
- 2 Forgive me, Lord, for thy dear Son,
The ill that I this day have done :
That with the world, myself, and thee,
I, ere I sleep, at peace may be.
- 3 Teach me to live, that I may dread
The grave as little as my bed ;
To die, that this vile body may
Rise glorious at the awful day.

Evening Prayer.

- 4 O may my soul on thee repose,
And may sweet sleep mine eyelids close,
Sleep that shall me more vigorous make,
To serve my God when I awake.
- 5 When in the night I sleepless lie,
My soul with heavenly thoughts supply :
Let no ill dreams disturb my rest,
No powers of darkness me molest.
- 6 Praise God, from whom all blessings flow;
Praise him, all creatures here below ;
Praise him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.

12.

"I will lay me down in peace."
Ps. iv. 8.

[L.M.

- 1 SUN of my soul, thou Saviour dear,
It is not night if thou be near ;
Oh may no earth-born cloud arise,
To hide thee from thy servant's eyes.
- 2 When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.
- 3 Abide with me from morn till eve,
For without thee I cannot live ;
Abide with me when night is nigh,
For without thee I dare not die.
- 4 If some poor wandering child of thine
Have spurn'd to-day the voice divine,
Now, Lord, the gracious work begin ;
Let him no more lie down in sin.
- 5 Watch by the sick, enrich the poor
With blessings from thy boundless store ;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Evening Prayer.

6 Come near and bless us when we wake,
Ere through the world our way we take ;
Till in the ocean of thy love
We lose ourselves in heaven above ^a.

13. *"At even they brought unto him all that were diseased."*—MARK i. 32. [L.M.

- 1 At even, ere the sun was set,
 The sick, O Lord, around thee lay ;
O in what divers pains they met !
 O with what joy they went away !
- 2 Once more 'tis eventide, and we,
 Oppress'd with various ills, draw near :
What if thy form we cannot see ?
 We know and feel that thou art here.
- 3 O Saviour Christ, our woes dispel ;
 For some are sick, and some are sad,
And some have never loved thee well,
 And some have lost the love they had ;
- 4 And some have found the world is vain,
 Yet from the world they break not free ;
And some have friends who give them pain,
 Yet have not sought a friend in thee.
- 5 And none, O Lord, have perfect rest,
 For none are wholly free from sin ;
And they who fain would serve thee best,
 Are conscious most of wrong within.
- 6 O Saviour Christ, thou too art man ;
 Thou hast been troubled, tempted, tried ;
Thy kind but searching glance can scan
 The very wounds that shame would hide.
- 7 Thy touch has still its ancient power ;
 No word from thee can fruitless fall ;
Hear in this solemn evening hour,
 And in thy mercy heal us all ^b.

Evening Prayer.

14.

“Let the lifting up of my hands be an evening sacrifice.”—Ps. cxli. 2.

[P.M.]

- 1 THE sun is sinking fast,
The daylight dies ;
Let love awake, and pay
Her evening sacrifice.
- 2 As Christ upon the cross
His head inclined,
And to his Father's hands
His parting soul resign'd ;
- 3 So now herself my soul
Would wholly give
Into his sacred charge,
In whom all spirits live ;
- 4 So now beneath his eye
Would calmly rest,
Without a wish or thought
Abiding in the breast ;
- 5 Save that his will be done,
Whate'er betide ;
Dead to herself, and dead
In him to all beside.
- 6 Thus would I live ; yet now
Not I, but he
In all his power and love
Henceforth alive in me.
- 7 One Sacred Trinity,
One Lord Divine,
May I be ever his,
And he for ever mine. Amen.

Evening Prayer.

15.

"I meditate on thee in the night watches."

[S.M.]

Ps. lxiii. 6.

- 1 THE day, O Lord, is spent ;
Abide with us, and rest ;
Our heart's desires are fully bent
On making thee our guest.
- 2 We have not reach'd that land,
That happy land as yet,
Where holy angels round thee stand,
Whose sun can never set.
- 3 Our sun is sinking now ;
Our day is almost o'er :
O Sun of righteousness, do thou
Shine on us evermore ^e.

16.

"Thou, Lord, only makest me to dwell in safety."

[P.M.]

Ps. iv. 8.

- 1 THE day is past and over ;
All thanks, O Lord, to thee :
I pray thee that offenceless
The hours of dark may be.
O Jesu, keep me in thy sight,
And save me through the coming night.
- 2 The joys of day are over :
I lift my heart to thee ;
And call on thee, that sinless
The hours of gloom may be.
O Jesu, make their darkness light,
And save me through the coming night.
- 3 The toils of day are over :
I raise the hymn to thee ;
And ask that free from peril
The hours of fear may be.
O Jesu, keep me in thy sight,
And guard me through the coming night ^w.

Evening Prayer.

17.

"He that keepeth thee will not slumber."

Ps. cxxi. 3.

[83. 7a]

- 1 SAVIOUR, breathe an evening blessing,
Ere repose our spirits seal ;
Sin and want we come confessing,
Thou canst save, and thou canst heal.
- 2 Though the night be dark and dreary,
Darkness cannot hide from thee ;
Thou art He, who, never weary,
Watches where thy people be.
- 3 Though destruction walk around us,
Though the arrow past us fly,
Angel-guards from thee surround us,
We are safe, if thou art nigh.
- 4 Should swift death this night o'er take us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in light and deathless bloom ^{m.}.

18.

"I will bless them."

NUM. vi. 27.

Six 83.

- 1 SWEET Saviour, bless us ere we go ;
Thy word into our minds instil,
And make our lukewarm hearts to glow
With lowly love and fervent will.
Through life's long day and death's dark night,
O gentle Jesu, be our light.

Evening Prayer.

2 The day is gone, its hours have run ;
And thou hast taken count of all,
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Through life's long day and death's dark night,
O gentle Jesu, be our light.

3 Labour is sweet, for thou hast toil'd,
And care is light, for thou hast cared :
Ah ! never let our works be soil'd
With strife, or by deceit ensnared.
Through life's long day and death's dark night,
O gentle Jesu, be our light.

4 For all we love, the poor, the sad,
The sinful, unto thee we call ;
O let thy mercy make us glad ;
Thou art our Jesus, and our all.
Through life's long day and death's dark night,
O gentle Jesu, be our light.

5 Sweet Saviour, bless us ; night is come ;
Through night and darkness near us be ;
Good angels watch about our home,
And we are one day nearer thee.
Through life's long day and death's dark night,
O gentle Jesu, be our light ^b.

19.

"I will keep it night and day."
ISA. xxvii. 3.

[8s. 4s.

1 GOD, that madest earth and heaven,
Darkness and light ;
Who the day for toil hast given,
For rest the night :
May thine angel-guards defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

Evening Prayer.

2 Guard us waking, guard us sleeping ;
And when we die,
May we, in thy mighty keeping,
All peaceful lie :
When the last dread call shall wake us,
Do not thou, our God, forsake us,
But to reign in glory take us,
With thee on high^x.

20.

“The Lord is thy keeper.”
Ps. cxxi. 5.

[8s. 7s. 7s.

1 THROUGH the day thy love has spared us,
Now we lay us down to rest ;
Through the silent watches guard us,
Let no foe our peace molest :
Jesu, thou our guardian be,
Sweet it is to trust in thee.

2 Pilgrims here on earth, and strangers,
Dwelling in the midst of foes ;
Us and ours preserve from dangers ;
In thine arms may we repose ;
And, when life’s short day is past,
Rest with thee in heaven at last^o.

21.

“So he giveth his beloved sleep.”
Ps. cxxvii. 2.

[TEN 7s.

1 FATHER, by thy love and power
Comes again the evening hour :
Light has vanish’d, labours cease,
Weary creatures rest in peace ;
Thou, whose genial dews distil
On the lowliest weed that grows,
Father, guard our couch from ill,
Grant thy children sweet repose :
We to thee ourselves resign,
Let our latest thoughts be thine.

Evening Prayer.

2 Saviour, to thy Father bear
This our feeble evening prayer :
Thou hast seen how oft to-day
We like sheep have gone astray ;
Worldly thoughts and thoughts of pride,
Wishes to thy cross untrue,
Secret faults and undescried
Meet thy spirit-piercing view ;
Blessed Saviour, yet through thee
Pray that we may pardon'd be.

3 Holy Spirit, breath of balm,
Fall on us in evening's calm ;
Yet awhile, before we sleep,
We with thee will vigils keep.
Lead us on our sins to muse,
Give us truest penitence ;
Then the love of God infuse,
Breathing humble confidence ;
Melt our spirits, mould our will,
Soften, strengthen, comfort still.

4 Blessed Trinity, be near
Through the hours of darkness drear ;
Then, when shrinks the lonely heart,
Thou, O God, most present art.
Father, Son, and Holy Ghost,
Watch o'er our defenceless head ;
Let thy angels' guardian host
Keep all evil from our bed ;
Till the flood of morning rays
Wake us to a song of praise¹.

The Creeds at Morning Prayer.

“THE CATHOLIC FAITH IS THIS: THAT WE WORSHIP
ONE GOD IN TRINITY, AND TRINITY IN UNITY.”

22. *“They rest not day and night, saying, Holy, holy, holy.”*—REV. IV. 8. [P.M.

- 1 HOLY, holy, holy, Lord God Almighty,
 Early in the morning our song shall rise to thee ;
Holy, holy, holy ! Merciful and Mighty,
 God in Three Persons, Blessed Trinity.
- 2 Holy, holy, holy ! all the saints adore thee,
 Casting down their golden crowns around the
 glassy sea ;
Cherubim and seraphim falling down before thee,
 Which wert, and art, and evermore shalt be.
- 3 Holy, holy, holy ! though the darkness hide thee,
 Though the eye of sinful man thy glory may not
 see,
Only thou art holy : there is none beside thee
 Perfect in power, in love, and purity.
- 4 Holy, holy, holy, Lord God Almighty,
 All thy works shall praise thy name, in earth,
 and sky, and sea :
Holy, holy, holy ! Merciful and Mighty,
 God in Three Persons, Blessed Trinity.

The Creeds at Morning Prayer.

23. *“One cried unto another, and said, Holy, holy, holy.”*—ISA. vi. 3. [DOUBLE 8s. 7s]

- 1 ROUND the Lord in glory seated
Cherubim and seraphim
Fill'd his temple, and repeated
Each to each the alternate hymn.
“Lord, thy glory fills the heaven,
“Earth is with thy fulness stored ;
“Unto thee be glory given,
“Holy, holy, holy Lord.”
- 2 Heaven is still with glory ringing,
Earth takes up the angels' cry,
“Holy, holy, holy,” singing,
“Lord of hosts, the Lord most High.”
With his seraph train before him,
With his holy Church below,
Thus conspire we to adore him,
Bid we thus our anthem flow :
- 3 “Lord, thy glory fills the heaven,
“Earth is with thy fulness stored ;
“Unto thee be glory given,
“Holy, holy, holy Lord.”
Thus thy glorious name confessing,
We adopt thy angels' cry,
“Holy, holy, holy,” blessing
Thee, the Lord of hosts most High ^{n.}.

The Litany.

“LORD, HAVE MERCY UPON US.”

24.

“In that he himself hath suffered being tempted, he is able to succour them that are tempted.”—HEB. ii. 18.

[DOUBLE 7a]

- 1 SAVIOUR, when in dust to thee
Low we bow the adoring knee ;
When, repentant, to the skies
Scarce we lift our weeping eyes ;
O by all thy pains and woe
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.
- 2 By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness ;
By the dread mysterious hour
Of the insulting tempter's power,
Turn, O turn a favouring eye,
Hear our solemn litany.
- 3 By the sacred griefs that wept
O'er the grave where Lazarus slept ;
By the boding tears that flow'd
Over Salem's loved abode ;
By the anguish'd sigh that told
Treachery lurk'd within thy fold :
From thy seat above the sky,
Hear our solemn litany.
- 4 By thine hour of dire despair ;
By thine agony of prayer ;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn ;

The Litany.

By the gloom that veil'd the skies
O'er the dreadful Sacrifice ;
Listen to our humble cry,
Hear our solemn litany.

5 By thy deep expiring groan ;
By the sad sepulchral stone ;
By the vault, whose dark abode
Held in vain the rising God :
O from earth to heaven restored,
Mighty re-ascended Lord,
Listen, listen to the cry
Of our solemn litany ¹.

25. *“Jesus, thou Son of David, have mercy on me.”*

MARK x. 47.

[7a.]

1 WHEN our heads are bow'd with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
“Jesu, Son of David,” hear.

2 Thou our throbbing flesh hast worn ;
Thou our mortal griefs hast borne ;
Thou hast shed the human tear ;
“Jesu, Son of David,” hear.

3 Thou hast bow'd the dying head ;
Thou the blood of life hast shed ;
Thou hast fill'd a mortal bier ;
“Jesu, Son of David,” hear.

4 When the heart is sad within
With the thought of all its sin :
When the spirit shrinks with fear,
“Jesu, Son of David,” hear.

5 Thou, the shame, the grief hast known ;
Though the sins were not thine own ;
Thou hast deign'd their load to bear :
“Jesu, Son of David,” hear ¹.

The Litany.

26.

"He will be very gracious unto thee at the voice of thy cry."—ISA. xxx. 19.

[SIX 7s.

- 1 SON of God, to thee I cry ;
By the holy mystery
Of thy dwelling here on earth,
By thy pure and holy birth,
Lord, thy presence let me see,
Manifest thyself to me.
- 2 Lamb of God, to thee I cry ;
By thy bitter agony,
By thy pangs to us unknown,
By thy Spirit's parting groan,
Lord, thy presence let me see,
Manifest thyself to me.
- 3 Prince of life, to thee I cry ;
By thy glorious majesty,
By thy triumph o'er the grave,
Meek to suffer, strong to save,
Lord, thy presence let me see,
Manifest thyself to me.
- 4 Lord of glory, God most high,
Man exalted to the sky,
With thy love my bosom fill ;
Prompt me to perform thy will ;
Then thy glory I shall see,
Thou wilt bring me home to thee ^k.

27.

"Hide not thine ear at my breathing, at my cry." [7s. 5.
LAM. iii. 56.

- 1 LORD of mercy and of might,
Of mankind the life and light,
Maker, Teacher infinite,
Jesu, hear and save.

Prayers upon several Occasions.

- 2 Who, when sin's primeval doom
Gave creation to the tomb,
Didst not scorn a Virgin's womb,
Jesu, hear and save.
- 3 Strong Creator, Saviour mild,
Humbled to a mortal child,
Captive, beaten, bound, reviled,
Jesu, hear and save.
- 4 Throned above celestial things,
Borne aloft on angels' wings,
Lord of lords, and King of kings,
Jesu, hear and save.
- 5 Soon to come to earth again,
Judge of angels and of men,
Hear us now, and hear us then,
Jesu, hear and save.

Prayers upon several Occasions.

“FAVOURABLY WITH MERCY HEAR OUR PRAYERS.”

IN TIME OF DEARTH, OR WAR, OR PLAGUE.

28. “*O Lord, correct me, but with judgment.*” [DOUBLE C.M.
JER. x. 24.]

- 1 GREAT King of nations, hear our prayer, while at thy feet we fall,
And humbly, with united cry, to thee for mercy call;
The guilt is ours, but grace is thine, O turn us not away,
But hear us from thy lofty throne, and help us when we pray.

Prayers upon several Occasions.

2 Our fathers' sins were manifold, and ours no less
 we own,
Yet wondrously from age to age thy goodness hath
 been shown ;
When dangers, like a stormy sea, beset our country
 round,
To thee we look'd, to thee we cried, and help in
 thee was found.

3 With one consent we meekly bow beneath thy
 chastening hand,
And, pouring forth confession meet, mourn with
 our mourning land ;
With pitying eye behold our need, as thus we lift
 our prayer,
Correct us with thy judgments, Lord, then let thy
 mercy spare^d.

29.

"Peace shall be upon Israel."
Ps. cxxv. 5.

[P.M.

1 God the all-terrible ! King, who ordainest
 Great winds thy clarions, the lightnings thy
 sword ;
Show forth thy pity on high where thou reignest :
 Give to us peace in our time, O Lord.

2 God the omnipotent ! Mighty Avenger,
 Watching invisible, judging unheard ;
Doom us not now in the hour of danger :
 Give to us peace in our time, O Lord.

3 God the all-merciful ! earth hath forsaken
 Thy ways of blessedness, slighted thy word ;
Bid not thy wrath in its terrors awaken :
 Give to us peace in our time, O Lord.

Prayers upon several Occasions.

4 So shall thy children, in thankful devotion,
Laud him who saved them from peril abhor'd,
Singing in chorus from ocean to ocean,
Peace to the nations, and praise to the Lord.

30.

"Persecuted, but not forsaken."

2 COR. iv. 9.

[P.M.]

- 1 O thou that dwell'st in the heavens high,
Above yon stars, and within yon sky,
Where the dazzling fields never needed light
Of the sun by day, or the moon by night.
- 2 Though flaming millions around thee stand,
For the sake of him at thy right hand,
O think on those that have cost him dear,
Now lingering in sadness and darkness here.
- 3 Our night is dreary, and dim is our day,
And if thou shalt turn thy face away,
We are sinful, feeble, and helpless dust,
With none to look to, and none to trust.
- 4 The powers of darkness are all abroad,
They know no Saviour, they fear no God ;
And we are trembling in dumb dismay,
O turn not thou thy face away.
- 5 Thine aid, O Mighty One, we crave:
Not shorten'd is thine arm to save.
Let not thine anger ever burn ;
Return, O Lord of hosts, return.

31.

*"O Lord, hear ; O Lord, forgive ; O Lord,
hearken and do."*—DAN. ix. 19.

[8s. 7s.]

- 1 DREAD Jehovah, God of nations,
From thy temple in the skies,
Hear thy people's supplications,
Now for their deliverance rise.

Prayers upon several Occasions.

- 2 Lo, with deep contrition turning,
Humbly at thy feet we bend ;
Hear us fasting, praying, mourning ;
Hear us, spare us, and defend.
- 3 Though our sins, our hearts confounding,
Long and loud for vengeance call,
Thou hast mercy more abounding,
Jesus' blood can cleanse from all.
- 4 Let that love veil our transgression :
Let that blood our guilt efface ;
Save thy people from oppression ;
Save from spoil thy holy place ^{m.}.

IN THE EMBER WEEKS.

32. *"God be merciful unto us and bless us,
and cause his face to shine upon us."* [DOUBLE L.M.
Ps. lxvii. 1.

- 1 LORD, cause thy face on us to shine ;
Give us thy peace, and seal us thine :
Teach us to prize the means of grace,
And love thy earthly dwelling-place ;
May we in truth our sins confess,
Worship the Lord in holiness,
And all thy power and glory see,
Within thy hallow'd sanctuary.
- 2 Bless all whose voice salvation brings,
Who minister in holy things :
Our bishops, priests, and deacons bless :
Clothe them with zeal and righteousness.
Let many in the judgment day,
Turn'd from the error of their way,
Their hope, their joy, their crown appear ;
Save those who preach, and those who hear.

Prayers upon several Occasions.

3 O King of Salem, Prince of Peace,
Bid strife among thy subjects cease :
One is our faith, and one our Lord :
One body, Spirit, hope, reward ;
One God and Father of us all,
On whom thy church and people call.
O may we one communion be,
One with each other, one in thee.

FOR THE HIGH COURT OF PARLIAMENT.

33. *"He is the minister of God to thee for good."* [L.M.
ROM. xiii. 4.

1 THOU Framer of the light and dark,
Steer through the tempest thine own ark ;
Amid the howling wintry sea,
We are in port if we have thee.

2 The rulers of this Christian land,
'Twixt thee and us ordain'd to stand,
Guide thou their course, O Lord, aright ;
Let all do all as in thy sight.

3 O God the Father, God the Son,
And God the Spirit, Three in One,
Hear thou in heaven thy children's cry,
And in our hour of need be nigh. Amen.

A PRAYER FOR ALL CONDITIONS OF MEN.

34. *"I will pour out of my Spirit upon all flesh."* [L.M.
ACTS ii. 17.

1 O SPIRIT of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Thanksgivings upon several Occasions.

- 2 Give tongues of fire, and hearts of love,
To preach the reconciling word ;
Give power and unction from above,
Whene'er the joyful sound is heard.
- 3 Be darkness, at thy coming, light ;
Confusion, order in thy path ;
Souls without strength inspire with might ;
Bid mercy triumph over wrath.
- 4 O Spirit of the Lord, prepare
All the round earth her God to meet ;
Breathe thou abroad, like morning air,
Till hearts of stone begin to beat.
- 5 Baptize the nations ; far and nigh
The triumphs of the cross record ;
The name of Jesus glorify,
Till every kindred call him Lord ^b.

Thanksgivings upon several Occasions.

“PRAISE YE THE LORD.
THE LORD’S NAME BE PRAISED.”

A GENERAL THANKSGIVING.

35. “*Make a joyful noise unto the Lord, all ye lands.*” [L.M.
Ps. c. 1.]

- 1 BEFORE Jehovah’s awful throne,
Ye nations, bow with sacred joy :
Know that the Lord is God alone ;
He can create and he destroy.

Thanksgivings upon several Occasions.

- 2 His sovereign power, without our aid,
 Made us of clay and form'd us men ;
 And, when like wandering sheep we stray'd,
 He brought us to his fold again.
- 3 We'll crowd thy gates with thankful songs,
 High as the heavens our voices raise ;
 And earth with her ten thousand tongues
 Shall fill thy courts with sounding praise.
- 4 Wide as the world is thy command,
 Vast as eternity thy love ;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move ^b.

36. *"This God is our God for ever and ever."*

[P.M.

Ps. xlvi. 14.

- 1 Now thank we all our God,
 With heart and hands and voices,
 Who wondrous things hath done,
 In whom his world rejoices ;
 Who from our mother's arms
 Hath bless'd us on our way
 With countless gifts of love,
 And still is ours to-day.
- 2 O may this bounteous God
 Through all our life be near us,
 With ever joyful hearts
 And blessèd peace to cheer us ;
 And keep us in his grace,
 And guide us when perplex'd,
 And free us from all ills
 In this world and the next.
- 3 All praise and thanks to God
 The Father now be given,
 The Son, and him who reigns
 With them in highest heaven,

Thanksgivings upon several Occasions.

The One eternal God,
Whom earth and heaven adore,
For thus it was, is now,
And shall be evermore. Amen.

FOR PLENTY.

37.

"Thou crownest the year with thy goodness."

[L.M.

Ps. lxxv. 11.

- 1 ETERNAL source of every joy,
Well may thy praise our lips employ,
While in thy temple we appear,
Whose goodness crowns the circling year
- 2 While, as the wheels of nature roll,
Thy hand supports the steady pole,
The sun is taught by thee to rise,
And darkness when to veil the skies.
- 3 Seasons, and months, and weeks, and days
Demand successive songs of praise :
Still be the cheerful homage paid,
With opening light and closing shade.
- 4 O may our more harmonious tongues
In worlds unknown pursue these songs ;
And in those brighter courts adore,
Where days and years revolve no more^a.

38.

"I will joy in the God of my salvation."

[7s.

HAB. iii. 18.

- 1 PRAISE to God, immortal praise,
For the love that crowns our days ;
Bounteous source of every joy,
Let thy praise our tongues employ.

Thanksgivings upon several Occasions.

- 2 For the blessings of the field ;
For the stores the gardens yield ;
For the vine's exalted juice ;
For the generous olive's use.
- 3 Flocks that whiten all the plain ;
Yellow sheaves of ripen'd grain ;
Clouds that drop their fattening dews ;
Suns that temperate warmth diffuse :
- 4 All that spring with bounteous hand
Scatters o'er the smiling land,
All that liberal autumn pours
From her rich o'erflowing stores :
- 5 These to thee, my God, we owe,
Source whence all our blessings flow ;
And for these my soul shall raise
Grateful vows and solemn praise.
- 6 Yet, should rising whirlwinds tear
From its stem the ripening ear ;
Should the fig-tree's blasted shoot
Drop her green untimely fruit ;
- 7 Should the vine put forth no more,
Nor the olive yield her store ;
Though the sickening flocks should fall,
And the herds desert the stall ;
- 8 Yet to thee my soul should raise
Grateful vows and solemn praise ;
And, when every blessing's flown,
Love thee for thyself alone !.

Thanksgivings upon several Occasions.

39.

“Who giveth food to all flesh ; for his mercy endureth for ever.”—Ps. cxxxvi. 25.

[7a.]

- 1 PRAISE, O praise our God and King ;
Hymns of adoration sing ;
For his mercies still endure
Ever faithful, ever sure.
- 2 Praise him that he made the sun
Day by day his course to run ;
For his mercies still endure
Ever faithful, ever sure :
- 3 And the silver moon by night,
Shining with her gentle light ;
For his mercies still endure
Ever faithful, ever sure.
- 4 Praise him that he gave the rain
To mature the swelling grain ;
For his mercies still endure
Ever faithful, ever sure :
- 5 And hath bid the fruitful field
Crops of precious increase yield ;
For his mercies still endure
Ever faithful, ever sure.
- 6 Praise him for our harvest-store,
He hath fill'd the garner-floor ;
For his mercies still endure
Ever faithful, ever sure :
- 7 And for richer food than this,
Pledge of everlasting bliss ;
For his mercies still endure
Ever faithful, ever sure.
- 8 Glory to our bounteous King ;
Glory let creation sing ;
Glory to the Father, Son,
And Blest Spirit, Three in One. Amen.

Thanksgivings upon several Occasions.

40.

*"They joy before thee according to the joy
in harvest."—ISA. ix. 3.*

[8s. 4s.

- 1 LORD of the harvest, thee we hail ;
Thine ancient promise doth not fail ;
The varying seasons haste their round,
With goodness all our years are crown'd ;
 Our thanks we pay,
 This holy day ;
O let our hearts in tune be found.
- 2 If spring doth wake the song of mirth ;
If summer warms the fruitful earth ;
When winter sweeps the naked plain,
Or autumn yields its ripen'd grain,
 Still do we sing
 To thee, our King ;
Through all their changes thou dost reign
- 3 But chiefly, when thy liberal hand
Scatters new plenty o'er the land,
When sounds of music fill the air,
As homeward all their treasures bear ;
 We too will raise
 Our hymn of praise,
For we thy common bounties share.
- 4 Lord of the harvest, all is thine :
The rains that fall, the suns that shine,
The seed once hidden in the ground,
The skill that makes our fruits abound :
 New every year
 Thy gifts appear ;
New praises from our lips shall sound.

Thanksgivings upon several Occasions.

41. “*While the earth remaineth, seed time and harvest shall not cease.*”—*GEN. viii. 22.* [C.M.]

- 1 FOUNTAIN of mercy, God of love,
How rich thy bounties are !
The rolling seasons, as they move,
Proclaim thy constant care.
- 2 When in the bosom of the earth
The sower hid the grain,
Thy goodness mark'd its secret birth,
And sent the early rain.
- 3 The spring's sweet influence was thine,
The plants in beauty grew ;
Thou gav'st resplendent suns to shine,
And mild refreshing dew.
- 4 These various mercies from above
Matured the swelling grain ;
A yellow harvest crowns thy love,
And plenty fills the plain.
- 5 Seed-time and harvest, Lord, alone
Thou dost on man bestow ;
Let him not then forget to own
From whom his blessings flow.
- 6 Fountain of love, our praise is thine ;
To thee our songs we'll raise,
And all created nature join
In sweet harmonious praise.

42. “*He shall come again with rejoicing, bringing his sheaves with him.*”—*Ps. cxxvi. 6.* [DOUBLE 7s.]

- 1 COME, ye thankful people, come,
Raise the song of Harvest-home :
All is safely gather'd in,
Ere the winter storms begin ;

Thanksgivings upon several Occasions.

God, our Maker, doth provide
For our wants to be supplied ;
Come to God's own temple, come,
Raise the song of Harvest-home.

- 2 All the world is God's own field,
Fruit unto his praise to yield ;
Wheat and tares together sown,
Unto joy or sorrow grown :
First the blade, and then the ear,
Then the full corn shall appear :
Lord of harvest, grant that we
Wholesome grain and pure may be.
- 3 For the Lord our God shall come,
And shall take his harvest home :
From his field shall in that day
All offences purge away ;
Give his angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In his garner evermore.
- 4 Even so, Lord, quickly come
To thy final Harvest-home :
Gather thou thy people in,
Free from sorrow, free from sin ;
There for ever purified,
In thy presence to abide :
Come, with all thine angels, come,
Raise the glorious Harvest-home !.

FOR DELIVERANCE.

43.

“Let the people praise thee, O God.” [DOUBLE 8s. 7s.
Ps. lxvii. 3.

- 1 LORD of heaven, and earth, and ocean,
Hear us from thy bright abode,
While our hearts, with deep devotion,
Own their great and gracious God :

Thanksgivings upon several Occasions.

Now with joy we come before thee,
Seek thy face—thy mercies sing ;
Lord of life, and light, and glory,
Guard thy church, and guide our Queen.

2 Health, and every needful blessing,
Are thy bounteous gifts alone ;
Comforts undeserved possessing,
Here we bend before thy throne :
Young and old do now before thee
Their united tribute bring ;
Lord of life, and light, and glory,
Shield our isle, and save our Queen.

3 Thee, with humble adoration,
Lord, we praise for mercies past ;
Still to this most favour'd nation
May those mercies ever last :
Britons, then, shall still before thee
Songs of ceaseless praises sing :
Lord of life, and light, and glory,
Bless thy people, bless our Queenⁿ.

44. *“Praise ye the name of the Lord ; praise him,
O ye servants of the Lord.”—Ps. cxxxv. 1.* [P.M.]

1 REJOICE to-day with one accord,
Sing out with exultation ;
Rejoice and praise our mighty Lord,
Whose arm hath brought salvation :
His works of love proclaim
The greatness of his Name ;
For he is God alone,
Who hath his mercy shown ;
Let all his saints adore him.

Advent.

2 When in distress to him we cried,
 He heard our sad complaining ;
O trust in him, whate'er betide,
 His love is all-sustaining ;
 Triumphant songs of praise
 To him our hearts shall raise ;
 Now every voice shall say,
 O praise our God alway ;
 Let all his saints adore him.

3 Rejoice to-day with one accord,
 Sing out with exultation ;
Rejoice and praise our mighty Lord,
 Whose arm hath brought salvation ;
 His works of love proclaim
 The greatness of his Name ;
 For he is God alone,
 Who hath his mercy shown ;
 Let all his saints adore him. Amen.

Advent.

“ WHO FOR US MEN AND FOR OUR SALVATION CAME
 DOWN FROM HEAVEN.”

“ HE SHALL COME AGAIN WITH GLORY TO JUDGE BOTH
 THE QUICK AND THE DEAD.”

/ 45. *“He hath visited and redeemed his people.”* [C.M.
 LUKE i. 68.

1 HARK ! the glad sound ! the Saviour comes,
 The Saviour promised long :
Let every heart prepare a throne,
 And every voice a song.

Advent.

- 2 He comes the prisoners to release
In Satan's bondage held ;
The gates of brass before him burst,
The iron fetters yield.
- 3 He comes from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.
- 4 He comes the broken heart to bind,
The bleeding soul to cure :
And with the treasures of his grace
To enrich the humble poor.
- 5 Our glad Hosannas, Prince of peace,
Thy welcome shall proclaim ;
And heaven's eternal arches ring
With thy beloved name^c.

46.

"The Lord reigneth."
Ps. xcvi. 1.

[C.M.]

- 1 Joy to the world ! The Lord is come :
Let earth receive her King,
Let every heart prepare him room,
And heaven and nature sing.
- 2 Joy to the earth ! The Saviour reigns :
Let men their songs employ ;
While fields, and floods, rocks, hills, and plains,
Repeat the sounding joy.
- 3 No more let sins and sorrows grow,
Nor thorns infest the ground ;
He comes to make his blessings flow,
Far as the curse is found.
- 4 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love^c.

Advent.

47. “*Let your loins be girded about, and your lights burning.*”—LUKE xii. 35. [S.M.]

- 1 YE servants of the Lord,
Each in his office wait,
Observant of his heavenly word,
And watchful at his gate.
- 2 Let all your lamps be bright,
And trim the golden flame :
Gird up your loins, as in his sight,
For awful is his name.
- 3 Watch ; 'tis your Lord's command,
And while we speak, He's near ;
Mark the first signal of his hand,
And ready all appear.
- 4 O happy servant he,
In such a posture found !
He shall his Lord with rapture see,
And be with honour crown'd.
- 5 Christ shall the banquet spread
With his own royal hand,
And raise that faithful servant's head
Amid the angelic band^e.

48. “*Take ye heed ; watch and pray ; for ye know not when the time is.*” [DOUBLE S.M.] MARK xiii. 33.

- 1 THOU Judge of quick and dead,
Before whose bar severe
With holy joy, or guilty dread,
We all shall soon appear ;
Our waken'd souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray.

Advent.

2 To pray, and wait the hour,
That awful hour unknown,
When, robed in majesty and power,
Thou shalt from heaven come down,
The immortal Son of Man,
To judge the human race,
With all thy Father's dazzling train,
With all thy glorious grace.

3 To chasten earthly joys,
To quicken holy fears,
For ever let the archangel's voice
Be sounding in our ears ;
The solemn midnight cry,—
Ye dead, the Judge is come :
Arise, and meet him in the sky,
And hear your instant doom.

4 O may we thus be found
Obedient to his word,
Attentive to the trumpet's sound,
And looking for our Lord :
O may we thus ensure
Our lot among the blest,
And watch a moment to secure
An everlasting rest !

49.

"Even so, come, Lord Jesus."
Rev. xxii. 20.

[DOUBLE S.M.,
with a Refrain.

Advent.

2 Saint after saint on earth
Has lived, and loved, and died :
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn ;
We laid them but to slumber there
Till the last glorious morn.
Come then, Lord Jesu, come.

3 The serpent's brood increase ;
The powers of hell grow bold ;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy, and true, and good,
Wilt thou not judge thy suffering church,
Her sighs, and tears, and blood ?
Come then, Lord Jesu, come.

4 We long to hear thy voice,
To see thee face to face,
To share thy crown and glory then,
As now we share thy grace.
Come, Lord, and wipe away
The curse, the sin, the stain ;
And make this blighted world of ours
Thine own fair world again.
Come then, Lord Jesu, come !

4
50.

"He cometh to judge the earth."
Ps. xcvi. 13.

[L.M.

1 THE Lord will come : the earth shall quake,
The hills their fixèd seat forsake ;
And, withering from the vault of night,
The stars withdraw their feeble light.

Advent.

- 2 The Lord will come : but not the same
As once in lowly form he came,
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.
- 3 The Lord will come : a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human-kind.
- 4 Can this be he who wont to stray
A pilgrim on the world's highway ;
By power oppress'd, and mock'd by pride ?
O God ! is this the Crucified ?
- 5 Go, tyrants, to the rocks complain ;
Go, seek the mountain's cleft in vain ;
But faith, victorious o'er the tomb,
Shall sing for joy, The Lord is come^a.

51.

"They shall perish, but thou shalt endure."

[L.M.]

Ps. cii. 26.

- 1 THAT day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay ?
How shall he meet that dreadful day ?
- 2 When, shrivelling like a parchèd scroll,
The flaming heavens together roll,
When louder yet, and yet more dread,
Swells the high trump that wakes the dead.
- 3 O ! on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away^a.

Advent.

2 52. “Behold, he cometh with clouds, and every eye [8s. 7s. 4.
shall see him.”—REV. i. 7.

1 Lo, he comes, with clouds descending,
Once for favour'd sinners slain ;
Thousand thousand saints attending
Swell the triumph of his train :
Hallelujah !
God appears on earth to reign.

2 Every eye shall now behold him,
Robed in dreadful majesty ;
Those who set at nought and sold him,
Pierced, and nail'd him to the tree,
Deeply wailing,
Shall the true Messiah see.

3 Every island, sea, and mountain,
Heaven and earth, shall flee away :
All who hate him must, confounded,
Hear the trump proclaim the day ;
Come to judgment,
Come to judgment, come away.

4 Now redemption, long expected,
See in solemn pomp appear :
All his saints, by men rejected,
Now shall meet him in the air :
Hallelujah !
See the day of God appear.

5 Yea, Amen ; let all adore thee,
High on thine eternal throne :
Saviour, take the power and glory ;
Claim the kingdom for thine own.
O come quickly,
Hallelujah ! Come, Lord, come o.

Advent.

53. “All that are in the graves shall hear his voice, [8s. 7s. 4
and shall come forth.”—JOHN v. 28.

- 1 DAY of judgment, day of wonders,
Hark! the trumpet’s awful sound,
Louder than a thousand thunders,
Shakes the vast creation round :
How the summons
Will the sinner’s heart confound !
- 2 See the Judge, our nature wearing,
Clothed in majesty divine !
Ye who long for his appearing
Then shall say, This God is mine :
Gracious Saviour,
Own me in that day for thine.
- 3 At his call the dead awaken,
Rise to life from earth and sea ;
All the powers of nature, shaken,
From his face prepare to flee ;
Careless sinner,
What will then become of thee ?
- 4 But to those who have confessèd,
Loved, and served the Lord below,
He will say, Come near, ye blessed,
See the kingdom I bestow.
You for ever
Shall my love and glory know°.

54. “The time of the dead is come, that they should be judged.”—REV. xi. 18. [P.M.

- 1 GREAT God, what do I see and hear :
The end of things created !
The Judge of mankind doth appear,
On clouds of glory seated.
The trumpet sounds, the graves restore
The dead which they contain’d before :
Prepare, my soul, to meet him.

Advent.

- 2 The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding :
No gloomy fears their souls dismay ;
His presence sheds eternal day
On those prepared to meet him.
- 3 But sinners, fill'd with guilty fears,
Behold his wrath prevailing ;
For they shall rise, and find their tears
And sighs are unavailing :
The day of grace is past and gone ;
Trembling, they stand before the throne,
All unprepared to meet him.
- 4 Great God, what do I see and hear :
The end of things created !
The Judge of mankind doth appear,
On clouds of glory seated.
Low at his cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet him.

55. *" Yet once more I shake not the earth only, but also heaven."*—HEB. xii. 26. [P.M.

- 1 THE Lord of might from Sinai's brow
Gave forth his voice of thunder ;
And Israel lay on earth below,
Outstretch'd in fear and wonder :
Beneath his feet was pitchy night,
And at his left hand and his right
The rocks were rent asunder.
- 2 The Lord of love on Calvary,
A meek and suffering stranger,
Upraised to heaven his languid eye
In nature's hour of danger ;

Advent.

For us he bore the weight of woe,
For us he gave his blood to flow,
And met his Father's anger.

3 The Lord of love, the Lord of might,
The King of all created,
Shall back return to claim his right,
On clouds of glory seated ;
With trumpet-sound, and angel-song,
And hallelujahs loud and long,
O'er death and hell defeated y.

56.

*"The Lord grant him that he may find mercy
of the Lord in that day."*—2 TIM. i. 18.

[P.M.

1 DAY of wrath, O day of mourning !
See the Crucified returning,
Heaven and earth in ashes burning !
O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth !
Wondrous sound the trumpet flingeth ;
Through earth's sepulchres it ringeth ;
All before the throne it bringeth.

2 Death is struck, and nature quaking :.
All creation is awaking,
To its Judge an answer making,
Lo, the book exactly worded,
Wherein all hath been recorded :
Thence shall judgment be awarded.
When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

3 What shall I, frail man, be pleading ;
Who for me be interceding ;
When the just are mercy needing ?

Advent.

King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.
Think, kind Jesu, my salvation
Caused thy wondrous incarnation :
Leave me not to reprobation.

4 Faint and weary, thou hast sought me,
On the cross of suffering bought me ;
Shall such grace be vainly brought me ?
Righteous Judge, for sin's pollution
Grant thy gift of absolution,
Ere that day of retribution.
Guilty, now I pour my moaning,
All my shame with anguish owning :
Spare, O God, thy suppliant groaning.

5 Thou the sinful woman saved'st ;
Thou the dying thief forgavest ;
And to me a hope vouchsafest.
Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.
With thy favour'd sheep, O place me ;
Nor among the goats abase me ;
But to thy right hand upraise me.

6 Low I kneel with heart submission ;
See, like ashes, my contrition :
Save, O save me from perdition.
Ah, that day of tears and mourning !
From the dust of earth returning,
Man for judgment must prepare him ;
Spare, O God, in mercy spare him.
Lord, all pitying, Jesu blest,
Grant us thine eternal rest. Amen.

Christmas.

“WHEN THOU TOOKEST UPON THEE TO DELIVER MAN,
THOU DIDST NOT ABHOR THE VIRGIN’S WOMB.”

57. “*Unto you is born this day a Saviour, which is Christ the Lord.*”—LUKE ii. 11. [C.M.]

- 1 WHILE shepherds watch'd their flocks by night,
 All seated on the ground,
The angel of the Lord came down,
 And glory shone around.
- 2 “Fear not,” said he ; (for mighty dread
 Had seized their troubled mind ;)
“Glad tidings of great joy I bring
 To you and all mankind.
- 3 “To you, in David’s town, this day
 Is born of David’s line
The Saviour, who is Christ the Lord ;
 And this shall be the sign.
- 4 “The heavenly Babe you there shall find
 To human view display’d,
All meanly wrapp’d in swathing bands,
 And in a manger laid.”
- 5 Thus spake the seraph ; and forthwith
 Appear’d a shining throng
Of angels, praising God, and thus
 Address’d their joyful song.
- 6 “All glory be to God on high,
 And to the earth be peace ;
Good will henceforth from heaven to men
 Begin, and never cease.”

Christmas.

5
58. *"The Word was made flesh, and dwelt among us."*—JOHN i. 14. [C.M.

- 1 O SAVIOUR, whom this holy morn
 Gave to our world below,
 To mortal want and labour born,
 And more than mortal woe ;—
- 2 Incarnate Word, by every grief,
 By each temptation tried ;
 Who lived to yield our ills relief,
 And, to redeem us, died ;—
- 3 If gaily clothed and proudly fed
 In dangerous wealth we dwell,
 Remind us of thy manger-bed
 And lowly cottage cell.
- 4 If press'd by poverty severe
 In envious want we pine ;
 O may the Spirit whisper near,
 How poor a lot was thine.
- 5 Through this world's fickle various scene
 From sin preserve us free :
 Like us thou hast a mourner been,
 May we rejoice with thee ^c.

59. *"Behold, I bring you good tidings of great joy."*—LUKE ii. 10. [SIX 10s.

- 1 CHRISTIANS, awake, salute the happy morn,
 Whereon the Saviour of the world was born ;
 Rise to adore the mystery of love,
 Which hosts of angels chanted from above ;
 With them the joyful tidings first begun
 Of God incarnate and the Virgin's Son.

Christmas.

- 2 Then to the watchful shepherds it was told,
Who heard the angelic herald's voice : " Behold,
I bring good tidings of a Saviour's birth
To you and all the nations upon earth :
This day hath God fulfill'd his promised word,
This day is born a Saviour, Christ the Lord."
- 3 He spake ; and straightway the celestial choir
In hymns of joy, unknown before, conspire :
The praises of redeeming love they sang,
And heaven's whole orb with hallelujahs rang ;
God's highest glory was their anthem still,
Peace upon earth, and unto men good will.
- 4 To Bethlehem straight the enlighten'd shepherds
ran,
To see the Wonder God had wrought for man :
And found, with Joseph and the blessed maid,
Her Son, the Saviour, in a manger laid ;
Amazed the wondrous story they proclaim,
The first apostles of his infant fame.
- 5 Let us, like these good shepherds, then employ
Our grateful voices to proclaim the joy ;
Trace we the Babe, who hath retrieved our loss,
From his poor manger to his bitter cross ;
Treading his steps, assisted by his grace,
Till man's first heavenly state again takes place.
- 6 Then may we hope, the angelic thrones among,
To sing redeem'd a glad triumphal song ;
He, that was born upon this joyful day,
Around us all his glory shall display ;
Saved by his love, incessant we shall sing
Of angels and of angel-men the King.

Christmas.

60.

"Let us now go even unto Bethlehem."
LUKE ii. 15.

[P.M.]

- 1 O come, all ye faithful,
Joyful and triumphant;
O come ye, O come ye, to Bethlehem ;
Come and behold him
Born, the King of angels ;
O come, let us adore him,
O come, let us adore him,
O come, let us adore him, Christ the Lord.
- 2 God of God,
Light of Light,
Lo, he abhors not the Virgin's womb ;
Very God,
Begotten, not created ;
O come, let us adore him, &c.
- 3 Sing, choirs of angels,
Sing in exultation,
Sing, all ye citizens of heaven above,
Glory to God
In the highest ;
O come, let us adore him, &c.
- 4 Yea, Lord, we greet thee,
Born this happy morning ;
Jesu, to thee be glory given ;
Word of the Father,
Now in flesh appearing ;
O come, let us adore him,
O come, let us adore him,
O come, let us adore him, Christ the Lord.
Amen.

Christmas.

61.

"Unto us a Child is born: unto us a Son is given."—ISA. ix. 6.

[DOUBLE 7s.

- 1 HARK! the herald angels sing
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies;
Universal nature say,
Christ the Lord is born to-day.
- 2 Christ, by highest heaven adored;
Christ, the everlasting Lord;
Late in time behold him come,
Offspring of a virgin's womb:
Veil'd in flesh the Godhead see;
Hail the incarnate Deity,
Pleased as Man with men to dwell,
Jesus, our Emmanuel!
- 3 Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness;
Light and life to all he brings,
Risen with healing in his wings.
Mild, he lays his glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
- 4 Come, Desire of nations, come,
Fix in us thy humble home;
Rise, the woman's conquering Seed,
Bruise in us the serpent's head.
Adam's likeness, Lord, efface;
Stamp thy image in its place;
O to all thyself impart,
Form'd in each believing heart¹.

Christmas.

62.

"We are come to worship him."
MATT. ii. 2.

[8s. 7s. 4.

- 1 ANGELS, from the realms of glory,
Wing your flight o'er all the earth ;
Ye who sang creation's story,
Now proclaim Messiah's birth :
Come and worship,
Worship Christ, the new-born King.
- 2 Shepherds in the field abiding,
Watching o'er your flocks by night ;
God with man is now residing,
Yonder shines the infant-light :
Come and worship,
Worship Christ, the new-born King.
- 3 Sages, leave your contemplations ;
Brighter visions beam afar :
Seek the great Desire of nations,
Ye have seen his natal star :
Come and worship,
Worship Christ, the new-born King.
- 4 Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In his temple shall appear :
Come and worship,
Worship Christ, the new-born King°.

63.

*"The Word was God: the Word was made
flesh."*—JOHN i. 1. 14.

[8s. 7s.

- 1 WHO is this, so weak and helpless,
Child of lowly Hebrew maid,
Rudely in a stable shelter'd,
Coldly in a manger laid ?

Christmas

- 2 'Tis the Lord of all creation,
 Who this wondrous path hath trod ;
 He is God from everlasting,
 And to everlasting God.
- 3 Who is this, a Man of sorrows
 Walking sadly life's hard way,
 Homeless, weary, sighing, weeping
 Over sin and Satan's sway ?
- 4 'Tis our God, our glorious Saviour,
 Who above the starry sky
 Now prepares the many mansions,
 Where no tear can dim the eye.
- 5 Who is this—behold him raining
 Drops of blood upon the ground ?
Who is this—despised, rejected,
 Mock'd, insulted, beaten, bound ?
- 6 'Tis our God, who gifts and graces
 On his Church now poureth down ;
Who shall smite in holy vengeance
 All his foes beneath his throne.
- 7 Who is this that hangeth dying,
 With the thieves on either side ;
 Nails his hands and feet are tearing,
 And the spear hath pierced his side ?
- 8 'Tis the God who ever liveth
 'Mid the shining ones on high,
 In the glorious golden city
 Reigning everlastingly ^{m.}.

Sunday after Christmas: Close of the Year.

“THE LIVING, THE LIVING, HE SHALL PRAISE THEE,
AS I DO THIS DAY.”

64.

“*A little while.*”
JOHN xvi. 16.

[S.M.]

- 1 A few more years shall roll,
 A few more seasons come,
 And we shall be with those that rest,
 Asleep within the tomb.
- 2 A few more suns shall set
 O'er these dark hills of time ;
 And we shall be where suns are not,
 A far serener clime.
- 3 A few more storms shall beat
 On this wild rocky shore ;
 And we shall be where tempests cease,
 And surges swell no more.
- 4 A few more struggles here,
 A few more partings o'er,
 A few more toils, a few more tears,
 And we shall weep no more.
- 5 A few more Sabbaths here
 Shall cheer us on our way ;
 And we shall reach the endless rest,
 The eternal Sabbath day.
- 6 'Tis but a little while,
 And he shall come again,
 Who died that we might live, who lives
 That we with him may reign.

Sunday after Christmas : Close of the Year.

7 Then, O my Lord, prepare
My soul for that glad day ;
O wash me in thy precious blood,
And take my sins away ^o.

65.

"Thou art the same, and thy years shall have no end."—Ps. cii. 27.

[7s. 6a.]

1 O God, the Rock of Ages,
Who evermore hast been,
What time the tempest rages,
Our dwelling-place serene :
Before thy first creations,
O Lord, the same as now,
To endless generations
The everlasting thou !

2 Our years are like the shadows
On sunny hills that lie,
Or grasses in the meadows
That blossom but to die :
A sleep, a dream, a story
By strangers quickly told,
An unremaining glory
Of things that soon are old.

3 O thou, who canst not slumber,
Whose light grows never pale,
Teach us aright to number
Our years before they fail.
On us thy mercy lighten,
On us thy goodness rest,
And let thy Spirit brighten
The hearts thyself hast bless'd.

4 Lord, crown our faith's endeavour
With beauty and with grace,
Till, clothed in light for ever,
We see thee face to face :

Sunday after Christmas: Close of the Year.

A joy no language measures ;
A fountain brimming o'er ;
An endless flow of pleasures ;
An ocean without shore^s.

66.

"Hitherto hath the Lord helped us."
1 SAM. vii. 12.

[7s.

- 1 For thy mercy and thy grace,
Faithful through another year,
Hear our song of thankfulness,
Father and Redeemer, hear.
- 2 In our weakness and distress,
Rock of strength, be thou our stay.
In the pathless wilderness
Be our true and living way.
- 3 Who of us death's awful road
In the coming year shall tread ;
With thy rod and staff, O God,
Comfort thou his dying head.
- 4 Keep us faithful, keep us pure,
Keep us evermore thine own ;
Help, O help us to endure ;
Fit us for the promised crown.
- 5 So within thy palace gate
We shall praise, on golden strings,
Thee, the only Potentate,
Lord of lords, and King of kings^t.

The Circumcision of Christ: New Year.

“BY THY HOLY NATIVITY AND CIRCUMCISION,
GOOD LORD, DELIVER US.”

67. *“They that sow in tears shall reap in joy.”* [S.M.
Ps. cxxvi. 5.

- 1 THE year begins with thee ;
 And thou beginn’st with woe,
 To let the world of sinners see
 That blood for sin must flow.
- 2 Thine infant cries, O Lord,
 Thy tears upon the breast
 Are not enough :—the legal sword
 Must do its stern behest.
- 3 Like sacrificial wine
 Pour’d on a victim’s head,
 Are those few precious drops of thine,
 Now first to offering led.
- 4 O are we born to tears,
 Cradled in care and woe ;
 And seems it hard our vernal years
 Few vernal joys can show ?
- 5 Look here and hold thy peace :
 The Giver of all good
 Even from the womb takes no release
 From suffering, tears, and blood.
- 6 If thou wouldst reap in love,
 First sow in holy fear :
 So life a winter’s morn may prove
 To a bright endless year °.

The Circumcision of Christ : New Year.

68.

"My times are in thy hand."
Ps. xxxi. 15.

[S.M.]

- 1 My times are in thy hand,
My God, I wish them there ;
My life, my friends, my soul I leave
Entirely to thy care.
- 2 My times are in thy hand,
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to thee.
- 3 My times are in thy hand,
Why should I doubt or fear ?
A Father's hand will never cause
His child a needless tear.
- 4 My times are in thy hand,
Jesus the crucified ;
The hand my cruel sins had pierced
Is now my guard and guide.
- 5 My times are in thy hand ;
I'll always trust in thee,
And after death at thy right hand
I shall for ever be ^e.

69.

"Then shall the Lord be my God."
GEN. xxviii. 21.

[C.M.]

- 1 O God of Bethel, by whose hand
Thy people still are fed ;
Who through this weary pilgrimage
Hast all our fathers led :
- 2 Our v^cws, our prayers, we now present
Before thy throne of grace :
God of our fathers, be the God
Of their succeeding race.

The Circumcision of Christ: New Year.

- 3 Through each perplexing path of life
 Our wandering footsteps guide ;
 Give us each day our daily bread,
 And raiment fit provide.
- 4 O spread thy covering wings around,
 Till all our wanderings cease,
 And at our Father's loved abode
 Our souls arrive in peace.
- 5 Such blessings from thy gracious hand
 Our humble prayers implore ;
 And thou shalt be our chosen God,
 And portion evermore ^o.

70.

"Thy people shall be willing in the day of thy power."—Ps. cx. 3.

[C.M.]

- 1 Now, gracious Lord, thine arm reveal,
 And make thy glory known ;
 Now let us all thy presence feel,
 And soften hearts of stone.
- 2 Help us to venture near thy throne,
 And plead a Saviour's name ;
 For all that we can call our own
 Is vanity and shame.
- 3 From all the guilt of former sin
 May mercy set us free ;
 And let the year, we now begin,
 Begin and end with thee.
- 4 Send down thy Spirit from above,
 That saints may love thee more ;
 And sinners now may learn to love,
 Who never loved before.

The Epiphany.

- 5 And when before thee we appear
In our eternal home,
May growing numbers worship here,
And praise thee in our room^c.

The Epiphany.

“THE GENTILES SHALL COME TO THY LIGHT, AND
KINGS TO THE BRIGHTNESS OF THY RISING.”

71. “*The star which they saw in the East went before them.*” —MATT. ii. 9. [C.M.]

- 1 O THOU who by a star didst guide
The wise men on their way,
Until it came and stood beside
The place where Jesus lay ;
- 2 Although by stars thou dost not lead
Thy servants now below,
Thy Holy Spirit, when they need,
Will show them how to go.
- 3 As yet we know thee but in part ;
But still we trust thy word,
That blessed are the pure in heart,
For they shall see the Lord.
- 4 O Saviour, give us then thy grace
To make us pure in heart,
That we may see thee face to face
Hereafter as thou art^c.

The Epiphany.

72.

"We have seen his star in the East."
MATT. ii. 2.

[7s.

- 1 Sons of men, behold from far,
Hail the long-expected star ;
Jacob's star that gilds the night,
Guides bewilder'd nature right.
- 2 Mild it shines on all beneath,
Piercing through the shades of death ;
Scattering error's wide-spread night,
Kindling darkness into light.
- 3 Nations all, remote and near,
Haste to see your God appear :
Haste, for him your hearts prepare,
Meet him manifested there.
- 4 There behold the day-spring rise,
Pouring light upon your eyes :
See it chase the shades away,
Shining to the perfect day.
- 5 Sing, ye morning stars, again,
God descends on earth to reign,
Deigns for man his life to employ ;
Shout, ye sons of God, for joyⁱ.

73.

"I am the bright and morning star."
REV. xxii. 16.

[SIX 7s.

- 1 As with gladness men of old
Did the guiding star behold ;
As with joy they hail'd its light,
Leading onward, beaming bright ;
So, most gracious Lord, may we
Evermore be led to thee.

The Epiphany.

- 2 As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heaven and earth adore.
So may we with willing feet
Ever seek the mercy-seat.
- 3 As they offer'd gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.
- 4 Holy Jesu, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransom'd souls at last
Where they need no star to guide,
Where no clouds thy glory hide.
- 5 In the heavenly country bright
Need they no created light;
Thou its light, its joy, its crown,
Thou its sun which goes not down;
There for ever may we sing
Hallelujahs to our King^k.

74. *"Until the day dawn, and the day-star arise in your hearts."*—2 PET. i. 19. [P.M.

- 1 BRIGHTEST and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid:
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.
- 2 Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all.

The Epiphany.

- 3 Say, shall we yield him, in costly devotion,
Odours of Edom, and offerings divine ?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine ?
- 4 Vainly we offer each ample oblation,
Vainly with gifts would his favour secure ;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.
- 5 Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid :
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

75.

"There shall come a star out of Jacob."
NUM. xxiv. 17.

[L.M.

- 1 WHEN, marshall'd on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train
Can fix the sinner's wandering eye.
- 2 Hark ! hark ! to God the chorus breaks
From every host, from every gem ;
But one alone the Saviour speaks ;
It is the Star of Bethlehem.
- 3 It is my guide, my light, my all,
It bids my dark forebodings cease ;
And through the storm and dangers' thrall,
It leads me to the port of peace.
- 4 Then safely moor'd, my perils o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The Star, the Star of Bethlehem^b.

The Epiphany.

76.

"A light to lighten the Gentiles." [DOUBLE 8s. 7s.
LUKE ii. 32.]

- 1 HAIL ! thou source of every blessing,
Sovereign Father of mankind,
Gentiles now, thy grace possessing,
In thy courts admission find.
Grateful now we fall before thee,
In thy church obtain a place ;
Now by faith behold thy glory,
Praise thy truth, adore thy grace.
- 2 Once far off, but now invited,
We approach thy sacred throne ;
In thy covenant united,
Reconciled, redeem'd, made one.
Now reveal'd to eastern sages,
See the star of mercy shine !
Mystery hid in former ages,
Mystery great of love divine.
- 3 Hail ! thou all-inviting Saviour ;
Gentiles now their offerings bring ;
In thy temples seek thy favour,
Jesus Christ, our Lord and King.
May we, body, soul, and spirit,
Live devoted to thy praise,
Glorious realms of bliss inherit,
Grateful anthems ever raiseⁿ.

77.

"The Desire of all nations shall come."

[8s. 7s.
HAG. ii. 7.]

- 1 COME, thou long-expected Jesus,
Born to set thy people free ;
From our fears and sins release us ;
Let us find our rest in thee.

Sundays after the Epiphany: Missions.

- 2 Israel's strength and consolation,
 Hope of all the earth thou art;
Dear desire of every nation,
 Joy of every longing heart.
- 3 Born thy people to deliver;
 Born a child and yet a king;
Born to reign in us for ever;
 Now thy gracious kingdom bring.
- 4 By thine own eternal Spirit,
 Rule in all our hearts alone:
By thine all-sufficient merit,
 Raise us to thy glorious throne ^m.

Sundays after the Epiphany: Missions.

“WE HUMBLY BESEECH THEE TO MAKE KNOWN THY
SAVING HEALTH UNTO ALL NATIONS.”

78. *“How beautiful upon the mountains are the
feet of him that bringeth good tidings.”—* [S.M.
ISA. lii. 7.]

- 1 How beauteous are their feet,
 Who stand on Zion's hill,
Who bring salvation on their tongues,
 And words of peace reveal!
- 2 How charming is their voice,
 How sweet the tidings are!
Zion, behold thy Saviour King;
 He reigns and triumphs here.
- 3 How happy are our ears,
 That hear this joyful sound,
Which kings and prophets waited for,
 And sought, but never found!

Sundays after the Epiphany: Missions.

- 4 How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.
- 5 The watchmen join their voice,
And tuneful notes employ ;
Jerusalem breaks forth in songs,
And deserts learn the joy.
- 6 The Lord makes bare his arm
Through all the earth abroad :
Let every nation now behold
Their Saviour and their God ^e.

79. *"God be merciful unto us, that thy way may be known upon earth."*—Ps. lxvii. 1, 2. [S.M.

- 1 To bless thy chosen race
In mercy, Lord, incline ;
And cause the brightness of thy face
On all thy saints to shine :
- 2 That so thy wondrous way
May through the world be known ;
While distant lands their tribute pay,
And thy salvation own.
- 3 Let differing nations join
To celebrate thy fame ;
Let all the world, O Lord, combine
To praise thy glorious name.
- 4 O let them shout and sing
With joy and pious mirth ;
For thou, the righteous Judge and King,
Shalt govern all the earth ^e.

Sundays after the Epiphany: Missions.

80. *"Awake, awake; put on strength, O arm of the Lord."*—Isa. li. 9. [L.M.]

- 1 ARM of the Lord, awake, awake,
Put on thy strength, the nations shake;
And let the world adoring see
Triumphs of mercy wrought by thee.
- 2 Say to the heathen from thy throne,
I am Jehovah, God alone:
Thy voice their idols shall confound,
And cast their altars to the ground.
- 3 Let Zion's time of favour come;
O bring the tribes of Israel home;
And let our wondering eyes behold
Gentiles and Jews in Jesus' fold.
- 4 Almighty God, thy grace proclaim
In every clime, of every name;
Let adverse powers before thee fall,
And crown the Saviour Lord of all^a.

81. *"Let us go up to the mountain of the Lord."* [C.M.]
Isa. ii. 3.

- 1 BEHOLD the mountain of the Lord
In latter days shall rise
On mountain tops above the hills,
And draw the wondering eyes.
- 2 To this the joyful nations round,
All tribes and tongues shall flow;
Up to the hill of God, they'll say,
And to his house we'll go.
- 3 The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

Sundays after the Epiphany: Missions.

4 No strife shall vex Messiah's reign,
 Or mar the peaceful years;
To ploughshares men shall beat their swords,
 To pruning-hooks their spears.

5 No longer hosts encountering hosts
 Their millions slain deplore:
They hang the trumpet in the hall,
 And study war no more.

6 Come then, O come, from every land
 To worship at his shrine;
And walking in the light of God,
 With holy beauties shine^c.

82. *"The Lord shall be King over all the earth."* [8a. 7a.
ZECH. xiv. 9.

1 ZION's King shall reign victorious;
 All the earth shall own his sway;
He will make his kingdom glorious;
 He will reign through endless day.

2 Nations, now from God estrangèd,
 Then shall see a glorious light;
Night to day shall then be changèd.
 Heaven shall triumph in the sight.

3 Then shall Israel, long dispersèd,
 Mourning seek the Lord their God,
Look on him whom once they piercèd,
 Own and kiss the chastening rod.

4 Mighty King, thine arm revealing,
 Now thy glorious cause maintain;
Bring the nations help and healing,
 Make them subject to thy reign^m.

Sundays after the Epiphany: Missions.

83.

“Speak ye comfortably to Jerusalem.”
Isa. xl. 2.

[8s. 7s. 4.

- 1 ON the mountain's top appearing,
Lo, the sacred herald stands,
Welcome news to Zion bearing,
Zion long in hostile lands :
Mourning captive,
God himself will loose thy bands.
- 2 Has thy night been long and mournful ?
Have thy friends unfaithful proved ?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved ?
Cease thy mourning ;
Zion still is well-beloved.
- 3 God, thy God, will now restore thee ;
He himself appears thy friend ;
All thy foes shall flee before thee,
Here their boasts and triumphs end :
Great deliverance
Zion's King vouchsafes to send.
- 4 Enemies no more shall trouble ;
All thy wrongs shall be redress'd ;
For thy shame thou shalt have double,
In thy Maker's favour bless'd.
All thy conflicts
End in everlasting rest °.

84.

“God is able to graft them in again.”
Rom. xi. 23.

[L.M.

- 1 O WHY should Israel's sons, once bless'd,
Still roam the scorning world around ;
Disown'd of heaven, by man oppress'd,
Outcasts from Zion's hallow'd ground ?

Sundays after the Epiphany : Missions.

- 2 O God of Israel, view their race ;
Back to thy fold the wanderers bring,
Teach them to seek thy slighted grace,
To hail in Christ their promised king.
- 3 The veil of darkness rend in twain,
Which hides their Shiloh's glorious light ;
The sever'd olive-branch again
To its own parent stock unite.
- 4 Haste, glorious day, expected long,
When Jew and Greek one prayer shall raise,
With eager feet one temple throng,
One God with grateful rapture praise^b.

85.

"He shall have dominion from sea to sea."

Ps. lxxii. 8.

[L.M.

- 1 JESUS shall reign where'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.
- 2 To him shall endless prayer be made,
And princes throng to crown his head ;
His name like sweet perfume shall rise
With every morning sacrifice.
- 3 People and realms of every tongue
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his name.
- 4 Blessings abound where'er he reigns :
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are bless'd.
- 5 Let every creature rise and bring
Peculiar honours to our King ;
Angels descend with songs again :
And earth repeat the loud Amen^a.

Sundays after the Epiphany: Missions.

86. “To preach the acceptable year of the Lord.” [8s. 7a. 4.
LUKE iv. 19.

- 1 O’ER the gloomy hills of darkness,
 Look, my soul, be still and gaze ;
All the promises do travail
 With a glorious day of grace.
 Blessèd jubilee,
 Let thy glorious morning dawn.
- 2 Let the Indian, let the negro,
 Let the rude barbarian see,
That divine and glorious conquest
 Once obtain’d on Calvary :
 Let the Gospel
 Loud resound from pole to pole.
- 3 Kingdoms wide that sit in darkness,
 Grant them, Lord, thy glorious light,
And from eastern coast to western
 May the morning chase the night :
 And redemption,
 Freely purchased, win the day.
- 4 Fly abroad, eternal Gospel,
 Win and conquer, never cease :
May thy lasting wide dominions
 Multiply, and still increase :
 May thy sceptre
 Sway the enlighten’d world around.

87. “Blessed are ye that sow beside all waters.” [S.M.
ISA. xxxii. 20.

- 1 Sow in the morn thy seed,
 At eve hold not thine hand ;
To doubt and fear give thou no heed,
 Broad-cast it o’er the land.

Sundays after the Epiphany: Missions.

- 2 Thou know'st not which may thrive,
The late or early sown;
Grace keeps the chosen germ alive,
When and wherever strown.
- 3 And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.
- 4 Thou canst not toil in vain;
Cold, heat, and moist, and dry
Shall foster and mature the grain
For garners in the sky.
- 5 Hence, when the glorious end,
The day of God, is come,
The angel reapers shall descend,
And heaven cry, Harvest-home*.

88.

"Come over and help us."
ACTS xvi. 9.

[7s. 6s.

- 1 FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.
- 2 What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone.

Sundays after the Epiphany: Missions.

3 Can we, whose souls are lighted
 With wisdom from on high,
Can we to men benighted
 The lamp of life deny?
Salvation, O salvation!
 The joyful sound proclaim,
Till each remotest nation
 Has learnt Messiah's name.

4 Waft, waft, ye winds, his story,
 And you, ye waters, roll;
Till, like a sea of glory,
 It spreads from pole to pole;
Till, o'er our ransom'd nature,
 The Lamb for sinners slain,
Redeemer, King, Creator,
 In bliss returns to reign*.

89.

"Daily shall he be praised."
Ps. lxxii. 15.

7a. 6s.

1 HAIL to the Lord's Anointed,
 Great David's greater Son!
Hail, in the time appointed,
 His reign on earth begun!
He comes to break oppression,
 To set the captive free;
To take away transgression,
 And rule in equity.

2 He shall come down like showers
 Upon the fruitful earth;
And love, joy, hope, like flowers,
 Spring in his path to birth:
Before him on the mountains
 Shall peace, the herald, go;
And righteousness, in fountains,
 From hill to valley flow.

Sundays after the Epiphany: Missions.

3 Arabia's desert-ranger
 To him shall bow the knee :
The Ethiopian stranger
 His glory come to see :
With offerings of devotion,
 Ships from the isles shall meet
To pour the wealth of ocean
 In tribute at his feet.

4 To him shall prayer unceasing,
 And daily vows ascend ;
His kingdom still increasing,
 A kingdom without end :
The mountain dews shall nourish
 A seed in weakness sown,
Whose fruit shall spread, and flourish,
 And shake like Lebanon.

5 O'er every foe victorious,
 He on his throne shall rest,
From age to age more glorious,
 All-blessing and all-bless'd.
The tide of time shall never
 His covenant remove ;
His name shall stand for ever,
 His changeless name of love ^s.

90. “*Then shalt thou cause the trumpet of the Jubilee to sound.*”—LEV. xxv. 9. [7s. 6s.

1 O BROTHERS, lift your voices,
 Triumphant songs to raise ;
Till heaven on high rejoices,
 And earth is fill'd with praise.
Ten thousand hearts are bounding
 With holy hopes and free ;
The Gospel trump is sounding,
 The trump of Jubilee.

Sundays after the Epiphany: Missions.

2 O Christian brothers, glorious
Shall be the conflict's close :
The cross hath been victorious,
And shall be o'er its foes.
Faith is our battle-token :
Our Leader all controls ;
Our trophies, fetters broken ;
Our captives, ransom'd souls.

3 Not unto us—Lord Jesus,
To thee all praise be due :
Whose blood-bought mercy frees us,
Has freed our brethren too.
Not unto us—in glory
The angels catch the strain,
And cast their crowns before thee
Exultingly again.

4 Captain of our salvation,
Thy presence we adore :
Praise, glory, adoration
Be thine for evermore.
Still on in conflict pressing
On thee thy people call,
Thee King of kings confessing,
Thee crowning Lord of all*.

91.

"The Lord God Omnipotent reigneth."
REV. xix. 6.

[DOUBLE 7s.

1 HARK ! the song of Jubilee,
Loud as mighty thunders roar ;
Or the fulness of the sea,
When it breaks upon the shore.
Hallelujah ! for the Lord
God omnipotent shall reign :
Hallelujah ! let the word
Echo round the earth and main.

Sundays after the Epiphany: Missions.

2 Hallelujah!—hark! the sound,
 From the centre to the skies,
Wakes above, beneath, around,
 All creation's harmonies:
See Jehovah's banners furl'd,
 Sheath'd his sword: he speaks—'tis done;
And the kingdoms of this world
 Are the kingdoms of his Son.

3 He shall reign from pole to pole
 With illimitable sway;
He shall reign, when, like a scroll,
 Yonder heavens have pass'd away.
Then the end: beneath his rod
 Man's last enemy shall fall:
Hallelujah! Christ in God,
 God in Christ, is all in all¹.

92. *"Let the hills be joyful together before the Lord,
for he cometh."*—Ps. xciii. 8, 9. [6s. 8s.

1 HILLS of the North, rejoice,
 River and mountain spring,
Hark to the advent voice,
 Valley and lowland, sing:
Though absent long, your Lord is nigh;
He judgment brings and victory.

2 Isles of the Southern seas,
 Deep in your coral caves
Pent be each warring breeze,
 Lull'd be your restless waves:
He comes to reign with boundless sway,
And make your wastes his great highway.

Sundays after the Epiphany: Missions.

3 Lands of the East, awake,
 Soon shall your sons be free ;
 The sleep of ages break,
 And rise to liberty.
 On your far hills, long cold and gray,
 Has dawn'd the everlasting day.

4 Shores of the utmost West,
 Ye that have waited long,
 Unvisited, unblest,
 Break forth to swelling song :
 High raise the note, that Jesus died,
 Yet lives and reigns, the Crucified.

5 Shout while ye journey home,
 Songs be in every mouth ;
 Lo, from the North we come,
 From East, and West, and South.
 City of God, the bond are free :
 We come to live and reign in thee ^{w.}.

93.

"Pray for us, that the word of the Lord may have free course."—2 THES. iii. 1.

[6s. 4s.

1 LORD of all power and might,
 Father of love and light,
 Speed on thy Word :
 O let the Gospel sound
 All the wide world around,
 Wherever man is found ;
 God speed his Word.

2 Hail, blessed Jubilee :
 Thine, Lord, the glory be
 Hallelujah !
 Thine was the mighty plan,
 From thee the work began ;
 Away with praise of man,
 Glory to God !

Sundays after the Epiphany: Missions.

3 Lo, what embattled foes,
Stern in their hate, oppose
God's holy Word :
One for his truth we stand,
Strong in his own right hand,
Firm as a martyr-band ;
God shield his Word.

4 Onward shall be our course,
Despite of fraud or force ;
God is before ;
His word ere long shall run
Free as the noon-day sun ;
His purpose must be done :—
God bless his Word †.

94.

“Let there be light.”
GEN. i. 3.

[6s. 4s.

1 THOU, whose almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray,
And, where the gospel's day
Sheds not its glorious ray,
Let there be light.

2 Thou who didst come to bring,
On thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light.

3 Spirit of truth and love,
Life-giving holy Dove,
Speed forth thy flight :

Lent: Penitential Hymns.

Move on the water's face,
Bearing the lamp of grace,
And, in earth's darkest place,
 Let there be light.

4 Holy and Blessèd Three,
Glorious Trinity,
 Wisdom, Love, Might,
Boundless as ocean's tide,
Rolling in fullest pride,
Through the world, far and wide,
 Let there be light^t.

Lent: Penitential Hymns.

“CREATE AND MAKE IN US NEW AND CONTRITE
HEARTS.”

95. *“Him that cometh unto me I will in no wise
cast out.”—JOHN vi. 37.* [C.M.

1 APPROACH, my soul, the mercy-seat,
 Where Jesus answers prayer;
There humbly fall before his feet,
 For none can perish there.

2 Thy promise is my only plea,
 With this I venture nigh:
Thou callest burden'd souls to thee,
 And such, O Lord, am I.

3 Bow'd down beneath a load of sin,
 By Satan sorely press'd,
By war without, and fears within,
 I come to thee for rest.

Lent: Penitential Hymns.

- 4 Be thou my shield and hiding-place,
That shelter'd near thy side,
I may my fierce accuser face,
And tell him, thou hast died.
- 5 Oh wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious name.

96.

"I have surely heard Ephraim bemoaning himself."—JER. xxxi. 18.

[C.M.]

39

- 1 O LORD, turn not thy face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before thy mercy-gate;
- 2 A gate which opens wide to those
That do lament their sin;
Shut not that gate against me, Lord,
But let me enter in.
- 3 I need not to confess my life
To thee, who best can tell
What I have been; and what I am,
I know thou know'st it well.
- 4 So come I to thy mercy-gate,
Where mercy doth abound,
Imploring pardon for my sin,
To heal my deadly wound.
- 5 O Lord, I need not to repeat
The comfort I would have:
Thou know'st, O Lord, before I ask
The blessing I do crave.

Lent: Penitential Hymns.

6 Mercy, good Lord, mercy I ask ;
This is the total sum ;
For mercy, Lord, is all my suit,
Lord, let thy mercy come^c.

97.

"He healeth the broken in heart."

Ps. cxlvii. 3.

[C.M.]

- 1 WHEN, wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a piercèd hand,
Can salve the sinner's wound.
- 2 When sorrow swells the laden breast,
And tears of anguish flow,
One only heart, a broken heart,
Can feel the sinner's woe.
- 3 When penitence has wept in vain
Over some foul dark spot,
One only stream, a stream of blood,
Can wash away the blot.
- 4 'Tis Jesus' blood that washes white,
His hand that brings relief,
His heart that's touch'd with all our joys,
And feeleth for our grief.
- 5 Lift up thy bleeding hand, O Lord ;
Unseal that cleansing tide ;
We have no shelter from our sin,
But in thy wounded side^c.

98.

"Thou art my Rock."

Ps. lxxi. 3.

[C.M.]

- 1 O JESU, Saviour of the lost,
My rock and hiding-place ;
By storms of sin and sorrow toss'd,
I seek thy sheltering grace.

Lent: Penitential Hymns.

- 2 Guilty, forgive me, Lord, I cry ;
Pursued by foes I come ;
A sinner, save me, or I die ;
An outcast, take me home.
- 3 Once safe in thine almighty arms,
Let storms come on a main ;
There danger never, never harms ;
There death itself is gain.
- 4 And when I stand before thy throne,
And all thy glory see,
Still be my righteousness alone
To hide myself in thee ^c.

99.

*"Let us lift up our hearts with our hands unto
God in the heavens."*—LAM. iii. 41.

[C.M.]

42

- 1 LORD, when we bend before thy throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.
- 2 Our broken spirits, pitying, see ;
And penitence impart ;
And let a kindling glance from thee
Beam hope upon the heart.
- 3 When we disclose our wants in prayer,
May we our wills resign ;
And not a thought our bosom share
Which is not wholly thine.
- 4 Let faith each meek petition fill,
And waft it to the skies ;
And teach our hearts 'tis goodness still
That grants it, or denies ^c.

Lent: Penitential Hymns.

100.

"Lord, remember me."

LUKE xxiii. 42.

[C.M.]

- 1 O THOU, from whom all goodness flows,
I lift my heart to thee :
In all my sorrows, conflicts, woes,
Dear Lord, remember me.
- 2 When on my aching burden'd heart
My sins lie heavily,
Thy pardon grant, thy peace impart :
In love remember me.
- 3 When trials sore obstruct my way,
And ills I cannot flee,
O let my strength be as my day :
For good remember me.
- 4 If on my face for thy dear name
Shame and reproaches be ;
All hail reproach, and welcome shame,
If thou remember me.
- 5 And oh, when in the hour of death
I own thy just decree,
Be this the prayer of my last breath,
Dear Lord, remember me ^c.

101.

"Come, and let us return unto the Lord."

[C.M.]

9

- 1 COME let us to the Lord our God
With contrite hearts return ;
Our God is gracious, nor will leave
The desolate to mourn.
- 2 His voice commands the tempest forth,
And stills the stormy wave ;
And, though his arm be strong to smite,
'Tis also strong to save.

Lent: Penitential Hymns.

3 Long hath the night of sorrow reign'd ;
The dawn shall bring us light :
God shall appear, and we shall rise
With gladness in his sight.

4 Our hearts, if God we seek to know,
Shall know him, and rejoice ;
His coming like the morn shall be,
Like morning songs his voice.

5 As dew upon the tender herb
Diffusing fragrance round ;
As showers that usher in the spring,
And cheer the thirsty ground :

6 So shall his presence bless our souls,
And shed a joyful light ;
That hallow'd morn shall chase away
The sorrows of the night ^c.

102.

"My soul thirsteth for God."
Ps. xlvi. 2.

[C.M.]

1 As pants the hart for cooling streams,
When heated in the chase ;
So longs my soul, O God, for thee,
And thy refreshing grace.

2 For thee, my God, the living God,
My thirsty soul doth pine ;
O when shall I behold thy face,
Thou Majesty divine ?

3 Why restless, why cast down, my soul ?
Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring ^c.

Lent: Penitential Hymns.

103. "*I will make mention of thy righteousness, even of thine only.*"—Ps. lxxi. 16. [L.M.]

- 1 How shall a contrite spirit pray,
A broken heart its grief make known,
A weary wanderer find the way
To peace and rest? Through Christ alone.
- 2 Father, in him we claim our part,
For thy Son's sake accept us now,
In him well pleased thou always art,
Well pleased with us through him be thou.
- 3 O look on thine Anointed One;
Thy gift in him is all our plea;
Our righteousness,—what he hath done;
Our prayer,—his prayer for us to thec.
- 4 So while he intercedes above,
In his dear name may we believe,
And all the fulness of thy love
Into our inmost souls receive^b.

104. "*The sacrifices of God are a broken spirit.*" [L.M.]
Ps. li. 17.

- 1 A BROKEN heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.
- 2 My soul lies humbled in the dust,
And owns thy dreadful sentence just:
Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.
- 3 Then will I teach the world thy ways;
Sinners shall learn thy sovereign grace:
I'll lead them to my Saviour's blood,
And they shall praise a pardoning God.

Lent: Penitential Hymns.

4 O may thy love inspire my tongue ;
Salvation shall be all my song ;
And all my powers shall join to bless
The Lord, my strength and righteousness^a.

105. "*Come: for all things are now ready.*" [L.M.
LUKE xiv. 17.

1 COME, weary souls, in Christ your Lord
To more than Paradise restored,
His proffer'd benefits embrace,
The plenitude of gospel grace :

2 A pardon written with his blood,
The favour and the peace of God,
The seeing eye, the feeling sense,
The mystic joys of penitence :

3 The guiltless shame, the calm distress,
The unutterable tenderness,
The genuine meek humility,
The wonder, Why such love to me ?

4 The o'erwhelming power of saving grace,
The sight that veils the seraph's face,
The speechless awe that dares not move,
And all the silent heaven of love^a.

106. "*Search me, O God, and know my heart.*" [L.M.
Ps. cxxxix. 23.

1 O THOU to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart ; it pants for thee ;
O burst these bonds, and set it free.

Lent: Penitential Hymns.

- 2 Wash out its stains, refine its dross,
Nail my affections to the cross ;
Hallow each thought ; let all within
Be clean, as thou, my Lord, art clean.
- 3 If in this darksome wild I stray,
Be thou my light, be thou my way ;
No foes, no violence I fear,
No fraud, while thou, my God, art near.
- 4 Saviour, where'er thy steps I see,
Dauntless, untired, I follow thee :
O let thy hand support me still,
And lead me to thy holy hill.
- 5 If rough and thorny be the way,
My strength proportion to my day,
Till toil, and grief, and pain shall cease,
Where all is calm, and joy, and peace^a.

107.

"O my God, be not far from me."
Ps. xxxviii. 21.

[L.M.]

- 1 BESET with snares on every hand,
In life's uncertain path I stand :
Saviour divine, diffuse thy light,
To guide my doubtful footsteps right.
- 2 Engage this roving treacherous heart
To fix on Mary's better part,
To scorn the trifles of a day
For joys that none can take away.
- 3 Then let the wildest storms arise,
Let tempests mingle seas and skies,
No fatal shipwreck shall I fear,
But all my treasures with me bear.
- 4 If thou, my Saviour, still art nigh,
Cheerful I live, and joyful die ;
Secure, when mortal comforts flee,
To find ten thousand worlds in thee^a.

Lent: Penitential Hymns.

108.

"Ask what I shall give thee."
1 KINGS iii. 5.

[L.M.]

- 1 AND dost thou say, Ask what thou wilt ?
Lord, I would seize the golden hour :
I pray to be released from guilt,
And freed from sin and Satan's power.
- 2 More of thy presence, Lord, impart,
More of thine image let me bear ;
Erect thy throne within my heart,
And reign without a rival there.
- 3 Give me to read my pardon seal'd,
And from thy joy to draw my strength,
To have thy boundless love reveal'd
In all its height, and breadth, and length.
- 4 Grant these requests, I ask no more,
But to thy care the rest resign ;
Living or dying, rich or poor,
All shall be well if thou art mine^b.

109.

*"Behold we come unto thee ; for thou art
the Lord our God."*—JER. iii. 22.

[SIX 8s.]

- 1 WEARY of wandering from my God,
And now made willing to return,
I hear and bow me to the rod ;
For thee, not without hope, I mourn :
I have an Advocate above,
A Friend before the throne of love.
- 2 O Jesu, full of truth and grace,
More full of grace than I of sin,
Yet once again I seek thy face,
Open thine arms and take me in ;
And freely my backslidings heal,
And love the faithless sinner still.

Lent: Penitential Hymns.

3 Thou know'st the way to bring me back,
My fallen spirit to restore :
O, for thy truth and mercy's sake,
Forgive, and bid me sin no more :
The ruins of my soul repair,
And make my heart a house of prayer.

4 Ah ! give me, Lord, the tender heart
That trembles at the approach of sin ;
A godly fear of sin impart,
Implant, and root it deep within ;
That I may dread thy gracious power,
And never dare offend thee more.

110.

"I will put thee in a clift of the rock."

[SIX 7s. 34]

EXOD. xxxiii. 22.

1 Rock of ages cleft for me,
Let me hide myself in thee ;
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and power.

2 Not the labours of my hands
Can fulfil thy law's demands ;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and thou alone.

3 Nothing in my hand I bring ;
Simply to thy cross I cling ;
Naked, come to thee for dress ;
Helpless, look to thee for grace ;
Foul, I to the fountain fly ;
Wash me, Saviour, or I die.

Lent: Penitential Hymns.

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See thee on thy judgment throne,
Rock of ages, cleft for me,
Let me hide myself in thee ^k.

111. *"The blood of Jesus Christ his Son cleanseth us from all sin."*—1 JOHN i. 7.

[S.M. 55]

- 1 Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
- 2 But Christ, the heavenly Lamb,
Takes all our sins away ;
A sacrifice of nobler name
And richer blood than they.
- 3 My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.
- 4 My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.
- 5 Believing, we rejoice
To see the curse remove ;
We bless the Lamb with cheerful voice,
And sing his bleeding love ^e.

Lent: Penitential Hymns.

112.

"We wept when we remembered Zion."

[S.M.]

Ps. cxxxvii. 1.

- 1 FAR from my heavenly home,
Far from my Father's breast,
Fainting I cry, Blest Spirit, come,
And speed me to my rest.
- 2 Upon the willows long
My harp has silent hung :
How should I sing a cheerful song,
Till thou inspire my tongue ?
- 3 My spirit homeward turns,
And fain would thither flee :
My heart, O Zion, droops and yearns,
When I remember thee.
- 4 To thee, to thee I press,
A dark and toilsome road :
When shall I pass the wilderness,
And reach the saints' abode ?
- 5 God of my life, be near :
On thee my hopes I cast :
O guide me through the desert here,
And bring me home at last ^e.

113.

"A people near unto Him."

[P.M.]

Ps. cxlviii. 14.

- 1 NEARER, my God, to thee,
Nearer to thee ;
Even though it be a cross
That raiseth me ;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

Lent: Penitential Hymns.

2 Though like the wanderer,
 The sun gone down,
Darkness be over me,
 My rest a stone ;
Yet in my dreams I'd be
Nearer, my God, to thee,
 Nearer to thee.

3 There let the way appear
 Steps unto heaven ;
All that thou sendest me
 In mercy given ;
Angels to beckon me
Nearer, my God, to thee,
 Nearer to thee.

4 Then with my waking thoughts,
 Bright with thy praise,
Out of my stony griefs
 Bethel I'll raise ;
So by my woes to be
Nearer, my God, to thee,
 Nearer to thee.

5 And when on joyful wing,
 Cleaving the sky,
Sun, moon, and stars forgot,
 Upward I fly ;
Still all my song shall be,
Nearer, my God, to thee,
 Nearer to thee.

114.

"Him that cometh to me I will in no wise cast out."—JOHN vi. 37.

[8s. 6.

1 JUST as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee—
O Lamb of God, I come.

Lent: Penitential Hymns.

- 2 Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come.
- 3 Just as I am—though toss'd about
With many a conflict, many a doubt,
Fightings and fears within, without—
O Lamb of God, I come.
- 4 Just as I am—poor, wretched, blind ;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find—
O Lamb of God, I come.
- 5 Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come.
- 6 Just as I am—thy love unknown
Has broken every barrier down ;
Now, to be thine, yea, thine alone—
O Lamb of God, I come.
- 7 Just as I am—of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above—
O Lamb of God, I come².

115. *"If any man sin, we have an advocate with the Father."*—1 JOHN ii. 1.

[8s. 6.

- 1 O THOU, the contrite sinners' Friend,
Who loving, lov'st them to the end ;
On this alone my hopes depend,
That thou wilt plead for me.

Lent : Penitential Hymns.

- 2 When, weary in the Christian race,
Far off appears my resting-place,
And fainting I mistrust thy grace,
Then, Saviour, plead for me.
- 3 When I have err'd and gone astray,
Afar from thine and wisdom's way,
And see no glimmering guiding ray,
Still, Saviour, plead for me.
- 4 When Satan, by my sins made bold,
Strives from thy cross to loose my hold,
Then with thy pitying arms enfold,
And plead, O plead for me.
- 5 And when my dying hour draws near,
Darken'd with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in heaven for me.
- 6 When the full light of heavenly day
Reveals my sins in dread array,
Say thou hast wash'd them all away ;
O say thou plead'st for me^x.

116.

"I flee unto thee to hide me."
Ps. cxliii. 9.

[DOUBLE 7a.

- 1 JESU, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life be past ;
Safe into the haven guide,
O receive my soul at last.

Lent: Penitential Hymns.

2 Other refuge have I none,
 Hangs my helpless soul on thee ;
Leave, ah ! leave me not alone,
 Still support and comfort me : --
All my trust on thee is stay'd ;
 All my help from thee I bring ;
Cover my defenceless head
 With the shadow of thy wing.

3 Thou, O Christ, art all I want ;
 More than all in thee I find :
Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind.
Just and holy is thy name ;
 I am all unrighteousness :
Vile and full of sin I am ;
 Thou art full of truth and grace.

4 Plenteous grace with thee is found,
 Grace to cover all my sin ;
Let the healing streams abound,
 Make and keep me pure within :
Thou of life the fountain art,
 Freely let me take of thee :
Spring thou up within my heart,
 Rise to all eternity¹.

117. *"When he hath found it he layeth it on his shoulders rejoicing."* — [DOUBLE S.M.
LUKE xv. 5.

1 I was a wandering sheep,
 I did not love the fold ;
I did not love my Shepherd's voice,
 I would not be controll'd.
I was a wayward child,
 I did not love my home,
I did not love my Father's voice,
 I loved afar to roam.

Lent : Penitential Hymns.

2 The Shepherd sought his sheep,
The Father sought his child ;
They follow'd me o'er vale and hill,
O'er deserts waste and wild.
They found me nigh to death,
Famish'd. and faint, and lone ;
They bound me with the bands of love,
They saved the wandering one.

3 They spoke in tender love,
They raised my drooping head :
They gently closed my bleeding wounds,
My fainting soul they fed.
They wash'd my filth away,
They made me clean and fair ;
They brought me to my home in peace,—
The long-sought wanderer.

4 Jesus my Shepherd is,
'Twas he that loved my soul,
'Twas he that wash'd me in his blood,
'Twas he that made me whole.
'Twas he that sought the lost,
That found the wandering sheep ;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

5 I was a wandering sheep,
I would not be controll'd ;
But now I love my Shepherd's voice,
I love, I love the fold.
I was a wayward child,
I once preferr'd to roam ;
But now I love my Father's voice,
I love, I love his home !.

Lent: Penitential Psalms.

118.

*"If any man serve me, let him follow me;
and where I am, there shall also my
servant be."* —JOHN xii. 26.

[P.M.]

- 1 ART thou weary, art thou languid,
Art thou sore distress'd?
"Come to me," saith One, "and coming,
Be at rest."
- 2 Hath he marks to lead me to him,
If he be my Guide?
"In his feet and hands are wound-prints,
And his side."
- 3 Is there diadem, as Monarch,
That his brow adorns?
"Yea, a crown, in very surety,
But of thorns."
- 4 If I find him, if I follow,
What his guerdon here?
"Many a sorrow, many a labour,
Many a tear."
- 5 If I still hold closely to him,
What hath he at last?
"Sorrow vanquish'd, labour ended,
Jordan pass'd."
- 6 If I ask him to receive me,
Will he say me nay?
"Not till earth, and not till heaven
Pass away."
- 7 Finding, following, keeping, struggling,
Is he sure to bless?
"Saints, apostles, prophets, martyrs,
Answer, Yes."

Lent: Penitential Hymns.

119. "*I have prayed for thee, that thy faith fail not.*"—LUKE xxii. 32. [6s. 5s.]

1 In the hour of trial,
 Jesu, pray for me ;
Lest by base denial
 I depart from thee :
When thou see'st me waver,
 With a look recall,
Nor for fear or favour
 Suffer me to fall.

2 With its witching pleasures
 Would this vain world charm,
Or its sordid treasures
 Spread to work me harm,
Bring to my remembrance
 Sad Gethsemane,
Or in darker semblance
 Cross-crown'd Calvary.

3 If with sore affliction
 Thou in love chastise,
Pour thy benediction
 On the sacrifice :
Then, upon thine altar
 Freely offer'd up,
Though the flesh may falter,
 Faith shall drink the cup.

4 When in dust and ashes
 To the grave I sink,
While heaven's glory flashes
 O'er the shelving brink,
On thy truth relying
 Through that mortal strife,
Lord, receive me dying
 To eternal life. Amen.

Lent: Penitential Hymns.

120. “Come unto me, all ye that labour and are heavy laden.”—MATT. xi. 28. [7s. 6s.

- 1** I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursèd load.

I bring my guilt to Jesus
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.
- 2** I lay my wants on Jesus;
All fulness dwells in him :
He heals all my diseases ;
He doth my soul redeem.

I lay my griefs on Jesus,
My burdens and my cares ;
He from them all releases ;
He all my sorrows shares.
- 3** I rest my soul on Jesus,
This weary soul of mine ;
His right hand me embraces ;
I on his breast recline.

I love the name of Jesus,
Emmanuel, Christ the Lord ;
Like fragrance on the breezes
His name abroad is pour'd.
- 4** I long to be like Jesus,
Meek, loving, lowly, mild ;
I long to be like Jesus,
The Father's Holy Child.

I long to be with Jesus,
Amid the heavenly throng,
To sing, with saints, his praises,
To learn the angels' song *.

Lent: Penitential Hymns.

121.

"He hath filled the hungry with good things."—LUKE i. 53.

[7s. 6s.

- 1 I NEED thee, precious Jesu,
For I am full of sin ;
My soul is dark and guilty,
My heart is dead within.
I need the cleansing fountain
Where I can always flee,
The blood of Christ most precious,
The sinner's perfect plea.
- 2 I need thee, precious Jesu,
For I am very poor ;
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.
- 3 I need thee, precious Jesu,
I need a friend like thee,
A friend to soothe and pity,
A friend to care for me.
I need the heart of Jesus
To feel each anxious care,
To tell my every trouble,
And all my sorrow share.
- 4 I need thee, precious Jesu,
And hope to see thee soon,
Encircled with the rainbow,
And seated on thy throne ;
There, with thy blood-bought children,
My joy shall ever be,
To sing thy praises, Jesu,
To gaze, my Lord, on thee *.

Passion Week.

“BY THY CROSS AND PASSION, GOOD LORD, DELIVER US.”

PALM SUNDAY.

122.

“*Hosanna to the Son of David.*”
MATT. xxi. 9.

[7s. 6s.

- 1 ALL glory, laud, and honour,
To thee, Redeemer, King,
To whom the lips of children
Made sweet Hosannas ring !
- 2 Thou art the King of Israel,
Thou David's Royal Son,
Who in the Lord's name comest,
The King and Blessed One.
- 3 The company of angels
Are praising thee on high ;
And mortal men, and all things
Created, make reply.
- 4 The people of the Hebrews
With palms before thee went :
Our praise and prayer and anthems
Before thee we present.
- 5 To thee before thy passion
They sang their hymns of praise :
To thee, now high exalted,
Our melody we raise.
- 6 Thou didst accept their praises ;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King*.

Passion Week.

123.

"Thy king cometh unto thee: he is just and having salvation."—ZECH. ix. 9.

[L.M.]

- 1 RIDE on, ride on in majesty ;
Hark ! all the tribes Hosanna cry :
O Saviour meek, pursue thy road,
With palms and scatter'd garments strow'd.
- 2 Ride on, ride on in majesty ;
In lowly pomp ride on to die :
O Christ, thy triumphs now begin
O'er captive death and conquer'd sin.
- 3 Ride on, ride on in majesty :
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.
- 4 Ride on, ride on in majesty :
Thy last and fiercest strife is nigh ;
The Father on his sapphire throne
Expects his own anointed Son.
- 5 Ride on, ride on in majesty ;
In lowly pomp ride on to die :
Bow thy meek head to mortal pain ;
Then take, O God, thy power, and reign^a.

124.

"These are they which follow the Lamb, whithersoever he goeth."—REV. xiv. 4.

[C.M.]

- 1 A PILGRIM through this lonely world,
The blessed Saviour pass'd ;
A mourner all his life was he,
A dying Lamb at last.
- 2 That tender heart, that felt for all,
For all its life-blood gave ;
It found on earth no resting-place,
Save only in the grave.

Passion Week.

- 3 Such was our Lord—and shall we fear
 The cross, with all its scorn ?
 Or love a faithless evil world,
 That wreath'd his brow with thorn ?
- 4 No, facing all its frowns or smiles,
 Like him obedient still,
 We homeward press through storm or calm
 To Zion's blessed hill.
- 5 In tents we dwell amid the waste,
 Nor turn aside to roam
 In folly's paths, nor seek our rest
 Where Jesus had no home.
- 6 Dead to the world with him who died
 To win our hearts, our love,
 We, risen with our risen Head,
 In spirit dwell above ^c.

125.

“Behold the Lamb of God.”
JOHN i. 36.

[C.M.]

- 1 BEHOLD the Lamb of God, who bore
 Thy burdens on the tree ;
 He died the captives to restore,
 His blood was shed for thee.
- 2 Look to him, till the sight endears
 The Saviour to thy heart ;
 His piercèd feet bedew with tears,
 Nor from his cross depart.
- 3 Look to him, till his dying love
 Thy every thought control ;
 Its vast constraining influence prove
 O'er body, spirit, soul.
- 4 Look to him, as the race you run,
 Your never-failing friend ;
 He will complete the work begun,
 And grace in glory end ^c.

Passion Week.

126.

"The fellowship of his sufferings."
PHIL. iii. 10.

[SIX 7s.]

- 1 Go to dark Gethsemane,
 Ye that feel the tempter's power,
 Your Redeemer's conflict see,
 Watch with him one bitter hour ;
 Turn not from his griefs away ;
 Learn of Jesus Christ to pray.
- 2 Follow to the judgment-hall,
 View the Lord of life arraign'd ;
 O the wormwood and the gall !
 O the pangs his soul sustain'd !
 Shun not suffering, shame, or loss ;
 Learn of him to bear the cross.
- 3 Calvary's mournful mountain climb :
 There, adoring at his feet,
 Mark that miracle of time,
 God's own sacrifice complete.
 It is finish'd, hear him cry ;
 Learn of Jesus Christ to die.
- 4 Early hasten to the tomb
 Where they laid his breathless clay ;
 All is solitude and gloom ;
 Who hath taken him away ?
 Christ is risen : he meets our eyes ;—
 Saviour, teach us so to rise^k.

127.

"Christ, our passover, is sacrificed for us."
1 COR. v. 7.

[7s.]

- 1 SEE the destined day arise,
 See a willing sacrifice ;
 Jesus, to redeem our loss,
 Hangs upon the shameful cross.

Passion Week.

- 2 Jesu, who but thou had borne,
Lifted on that tree of scorn,
Every pang and bitter throe,
Finishing thy life of woe?
- 3 Who but thou had dared to drain,
Steep'd in gall, the cup of pain ;
And with tender body bear
Thorns, and nails, and piercing spear?
- 4 Thence the cleansing water flow'd,
Mingled from thy side with blood ;
Sign to all attesting eyes
Of the finish'd sacrifice.
- 5 Holy Jesu, grant us grace
In that sacrifice to place
All our trust for life renew'd,
Pardon'd sin, and promised good¹.

128.

*“God forbid that I should glory, save in
the cross of our Lord Jesus Christ.”*
GAL. vi. 14.

[L.M.

- 1 WHEN I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God ;
All the vain things that charm me most,
I sacrifice them to his blood.
- 3 See, from his head, his hands, his feet,
Sorrow and love flow mingled down ;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

Passion Week.

4 Were the whole realm of nature mine,
That were an offering far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all ^b.

129.

"The preaching of the cross is unto us who are saved the power of God."—1 COR. i. 18.

[L.M.]

- 1 WE sing the praise of him who died,
Of him who died upon the cross :
The sinner's hope let men deride :
For this we count the world but loss.
- 2 Inscribed upon the cross we see
In shining letters, God is love :
He bears our sins upon the tree :
He brings us mercy from above.
- 3 The cross—it takes our guilt away ;
It holds the fainting spirit up ;
It cheers with hope the gloomy day,
And sweetens every bitter cup.
- 4 It makes the coward spirit brave,
And nerves the feeble arm for fight ;
It takes its terror from the grave,
And gilds the bed of death with light.
- 5 The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above ^b.

130.

"Behold and see if there be any sorrow like unto my sorrow."—LAM. i. 12.

[L.M.]

- 1 O COME and mourn with me awhile ;
O come ye to the Saviour's side ;
O come, together let us mourn ;
Jesus, our Lord, is crucified

Passion Week.

- 2 Have we no tears to shed for him,
While soldiers scoff and Jews deride ?
Ah ! look how patiently he hangs ;
Jesus, our Lord, is crucified.
- 3 How fast his hands and feet are nail'd ;
His throat with parching thirst is dried ;
His failing eyes are dimm'd with blood ;
Jesus, our Lord, is crucified.
- 4 Seven times he spake, seven words of love ;
And all three hours his silence cried
For mercy on the souls of men ;
Jesus, our Lord, is crucified.
- 5 Come, let us stand beneath the cross ;
So may the blood from out his side
Fall gently on us, drop by drop ;
Jesus, our Lord, is crucified.
- 6 A broken heart, a fount of tears,
Ask, and they will not be denied :
Lord Jesu, may we love and weep,
Since thou for us art crucified^b.

131.

“Look unto me, and be ye saved.”
Isa. xlvi. 22.

[8s. 7s.

- 1 SWEET the moments, rich in blessing,
Which before the cross I spend ;
Life, and health, and peace possessing,
From the sinner's dying Friend.
- 2 Here I'll sit, for ever viewing
Mercy's streams in streams of blood :
Precious drops my soul bedewing,
Plead, and claim my peace with God.

Passion Week.

- 3 Truly blessed is this station,
 Low before his cross to lie ;
 While I see divine compassion
 Beaming in his languid eye.
- 4 Love and grief my heart dividing,
 With my tears his feet I'll bathe ;
 Constant still in faith abiding,
 Life deriving from his death.
- 5 Lord, in ceaseless contemplation
 Fix my thankful heart on thee ;
 Till I taste thy full salvation,
 And thine unveil'd glory see ^{m.}

132.

"I am crucified with Christ."
GAL. ii. 20.

[7s. 6s.

- 1 O SACRED Head, once wounded,
 With grief and shame bow'd down,
 Now scornfully surrounded
 With thorns, thine only crown.
O sacred Head, what glory,
 What bliss till now was thine !
Yes, though despised and gory,
 I joy to call thee mine.
- 2 What thou, my Lord, hast suffer'd,
 Was all for sinners' gain :
Mine, mine was the transgression,
 But thine the deadly pain.
Lo, here I fall, my Saviour :
 'Tis I deserve thy place ;
Look on me with thy favour,
 Vouchsafe to me thy grace.
- 3 The joy can ne'er be spoken,
 Above all joys beside,
When in thy body broken
 I thus with safety hide.

Passion Week.

Lord of my life, desiring
Thy glory now to see,
Beside thy cross expiring,
I'd breathe my soul to thee.

4 What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end ?
O make me thine for ever ;
And should I fainting be,
Lord, let me never, never
Outlive my love for thee.

5 Be near me when I'm dying,
O show thy cross to me :
And to my succour flying,
Come, Lord, and set me free.
These eyes, new faith receiving,
From Jesus shall not move ;
For he, who dies believing,
Dies safely through thy love.

133.

"Truly this was the Son of God."
MATT. xxvii. 54.

[TEN 7s.

1 BOUND upon the accursèd tree,
Faint and bleeding, who is he ?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled burning thirst,
By the drooping death-dew'd brow,
Son of Man, 'tis thou, 'tis thou !

Passion Week.

2 Bound upon the accursèd tree,
Dread and awful, who is he ?
By the sun at noonday pale,
Shivering rocks, and rending veil,
Earth that trembles at his doom,
Yonder saints who burst their tomb,
Eden promised ere he died
To the felon at his side,
Lord, our suppliant knees we bow ;
Son of God, 'tis thou, 'tis thou !

3 Bound upon the accursèd tree,
Sad and dying, who is he ?
By the last and bitter cry,
By the mortal agony,
By the lifeless body, laid
In the chamber of the dead,
By the mourners, come to weep
Where the bones of Jesus sleep,
Crucified, we know thee now ;
Son of Man, 'tis thou, 'tis thou !

4 Bound upon the accursèd tree,
Dread and awful, who is he ?
By the prayer for them that slew,
"Lord, they know not what they do."
By the spoil'd and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the saints before his throne,
By the rainbow round his brow,
Son of God, 'tis thou, 'tis thou !

9

Passion Week.

134.

"It is finished."
JOHN xix. 30.

[8s. 7s. 4.

- 1 HARK ! the voice of love and mercy
 Sounds aloud from Calvary ;
See, it rends the rocks asunder,
 Shakes the earth, and veils the sky :
 "It is finish'd,"
 Hear the dying Saviour cry.
- 2 "It is finish'd." O what pleasure
 Do the wondrous words afford !
Heavenly blessings without measure
 Flow to us from Christ the Lord.
 "It is finish'd,"
 Saints the dying words record.
- 3 Finish'd all the types and shadows
 Of the ceremonial law,
Finish'd all that God had promised :
 Death and hell no more shall awe.
 "It is finish'd,"
 Saints from hence your comfort draw.
- 4 Tune your harps anew, ye seraphs ;
 Strike them to Emmanuel's name.
All on earth, and all in heaven,
 Join the triumph to proclaim.
 Hallelujah !
 Glory to the bleeding Lamb ! °

135.

*"Who, when he had purged our sins,
 sate down on the right hand of the
 Majesty on high."*—HEB. i. 3.

[DOUBLE 8s. 7s.

- 1 HAIL, thou once despisèd Jesus,
 Hail, thou Galilean King :
Thou didst suffer to release us,
 Thou didst free salvation bring.

Passion Week.

Hail, thou agonizing Saviour,
 Bearer of our sin and shame,
By thy merits we find favour ;
 Life is given through thy name.

2 Paschal Lamb, by God appointed,
 All our sins were on thee laid :
By Almighty love anointed,
 Thou hast full atonement made.
All thy people are forgiven,
 Through the virtue of thy blood :
Open'd is the gate of heaven,
 Peace is made 'twixt man and God.

3 Jesu, hail ! enthroned in glory,
 There for ever to abide ;
All the heavenly hosts adore thee,
 Seated at thy Father's side :
There for sinners thou art pleading,
 There thou dost our place prepare,
Ever for us interceding,
 Till in glory we appear.

4 Worship, honour, power, and blessing
 Thou art worthy to receive :
Loudest praises, without ceasing,
 Meet it is for us to give :
Help, ye bright angelic spirits,
 Bring your sweetest noblest lays ;
Help to sing our Saviour's merits,
 Help to chant Emmanuel's praiseⁿ.

Easter.

“ BY THY GLORIOUS RESURRECTION, GOOD LORD,
DELIVER US.”

136.

“Thou hast led captivity captive.”

[6s. 8s.

Ps. lxviii. 18.

- 1 THE happy morn is come ;
Triumphant o'er the grave,
The Saviour leaves the tomb ;
Omnipotent to save.
Captiveity is captive led ;
For Jesus liveth, that was dead.
- 2 Who now accuses them
For whom their Surety died ?
Who now shall those condemn
Whom God hath justified ?
Captiveity is captive led ;
For Jesus liveth, that was dead.
- 3 Christ hath the ransom paid ;
The glorious work is done ;
On him our help is laid ;
By him our victory won.
Captiveity is captive led ;
For Jesus liveth, that was dead^{w.}.

137.

*“Thou shalt cause the trumpet of the Jubilee
to sound.”—LEV. xxv. 9.*

[6s. 8s.

- 1 BLOW ye the trumpet, blow,
The gladly solemn sound ;
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come ;
Return, ye ransom'd sinners, home.

Easter.

2 Jesus, our great High Priest,
Hath full atonement made ;
Ye weary spirits, rest ;
Ye mournful souls, be glad :
The year of Jubilee is come ;
Return, ye ransom'd sinners, home.

3 Extol the Lamb of God,
The all-atoning Lamb :
Redemption by his blood
Throughout the world proclaim :
The year of Jubilee is come ;
Return, ye ransom'd sinners, home.

4 Ye, who have sold for nought
Your heritage above,
Receive it back unbought,
The gift of Jesus' love :
The year of Jubilee is come ;
Return, ye ransom'd sinners, home^{w.}.

138.

"He is risen."
MARK xvi. 6.

[7s.

1 CHRIST the Lord is risen to-day. Hallelujah !
Sons of men, and angels, say, Hallelujah !
Raise your joys and triumphs high ; Hallelujah !
Sing, ye heavens ; thou earth, reply, Hallelujah !

2 Love's redeeming work is done ; Hallelujah !
Fought the fight, the battle won : Hallelujah !
Lo ! our Sun's eclipse is o'er ; Hallelujah !
Lo ! he sets in blood no more. Hallelujah !

3 Vain the stone, the watch, the seal ; Hallelujah !
Christ hath burst the gates of hell ; Hallelujah !
Death in vain forbids his rise ; Hallelujah !
Christ hath open'd Paradise. Hallelujah !

Easter.

- 4 Lives again our glorious King ; Hallelujah !
Where, O death, is now thy sting ? Hallelujah !
Once he died our souls to save ; Hallelujah !
Where thy victory, O grave ? Hallelujah !
- 5 Soar we now where Christ hath led, Hallelujah !
Following our exalted Head : Hallelujah !
Made like him, like him we rise ; Hallelujah !
Ours the cross, the grave, the skies, Hallelujah !
- 6 Hail the Lord of earth and heaven, Hallelujah !
Praise to thee by both be given ; Hallelujah !
Thee we greet triumphant now, Hallelujah !
Hail the Resurrection thou ! Hallelujah ! Amen.

139.

"He is not here ; for he is risen."

[7s.]

MATT. xxviii. 6.

- 1 JESUS CHRIST is risen to-day, Hallelujah !
Our triumphant holy day, Hallelujah !
Who did once upon the cross, Hallelujah !
Suffer to redeem our loss ; Hallelujah !
- 2 Hymns of praise then let us sing, Hallelujah !
Unto Christ our heavenly King, Hallelujah !
Who endured the cross and grave, Hallelujah !
Sinners to redeem and save ; Hallelujah !
- 3 But the pains, which he endured, Hallelujah !
Our salvation have procured : Hallelujah !
Now above the sky he's King, Hallelujah !
Where the angels ever sing, Hallelujah ! Amen.

140.

"Now is Christ risen from the dead."

[C.M.]

1 COR. xv. 20.

- 1 AGAIN the Lord of life and light
Awakes the kindling ray,
Unseals the eyelids of the morn,
And pours increasing day.

Easter.

- 2 O what a night was that which wrapp'd
The heathen world in gloom ;
O what a sun which broke this day
Triumphant from the tomb !
- 3 The powers of darkness leagued in vain
To bind our Lord in death :
He shook their kingdom, when he fell,
By his expiring breath.
- 4 This day be grateful homage paid,
And loud hosannas sung :
Let gladness dwell in every heart,
And praise on every tongue.
- 5 Ten thousand differing lips shall join
To hail this welcome morn,
Which scatters blessings from its wings
On nations yet unborn^e.

141.

"I am he that liveth and was dead."
REV. i. 18.

[7s. 8s.

- 1 JESUS lives : no longer now
Can thy terrors, Death, appal us ;
Jesus lives : by this we know
Thou, O Grave, canst not enthral us.
Alleluia !
- 2 Jesus lives : henceforth is death
But the gate of life immortal ;
This shall calm our trembling breath.
When we pass its gloomy portal.
Alleluia !
- 3 Jesus lives : for us he died :
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.
Alleluia !

Easter.

4 Jesus lives : our hearts know well
Nought from us his love shall sever ;
Life, nor death, nor powers of hell
Tear us from his keeping ever.
Alleluia !

5 Jesus lives : to him the throne
Over all the world is given :
May we go where he is gone,
Rest and reign with him in heaven.
Alleluia ! Amen.

142.

*“And as they went to tell his disciples,
behold, Jesus met them, saying,
All hail.”—MATT. xxviii. 9.*

[7s. 6s.

1 THE day of Resurrection,
Earth, tell it out abroad :
The Passover of gladness,
The Passover of God !
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over,
With hymns of victory.

2 Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light ;
And, listening to his accents,
May hear, so calm and plain,
His own “ All hail ! ” and, hearing,
May raise the victor-strain.

3 Now let the heavens be joyful,
Let earth her song begin ;
Let the round world keep triumph,
And all that is therein ;

Sundays after Easter: the Lord's Day.

Invisible and visible,
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end *.

Sundays after Easter: the Lord's Day.

“THIS IS THE DAY WHICH THE LORD HATH MADE:
WE WILL REJOICE AND BE GLAD IN IT.”

143. “*Jesus stood in the midst, and saith unto them, Peace be unto you.*”—JOHN xx. 19. [L.M.]

- 1 COME, condescending Saviour, come,
Almighty from the vanquish'd tomb;
Here thine assembled servants bless,
And fill our hearts with sacred peace.
- 2 O come thyself, most gracious Lord,
With all the joy thy smiles afford;
Reveal the lustre of thy face,
And make us feel thy vital grace.
- 3 Enter our hearts, Redeemer bless'd;
Enter, thou ever-honour'd guest,
Not for one transient hour alone,
But there to fix thy lasting throne.
- 4 Enter, and make our hearts thy home;
And when our life's last hour is come,
Let us but die as in thy sight,
And death shall vanish in delight *.

Sundays after Easter: the Lord's Day.

144. "Save now, I beseech thee, O Lord." [L.M.,
Ps. cxviii. 25. with Chorus.]

- 1 **HOSANNA** to the living Lord !
Hosanna to the incarnate Word !
To Christ, Creator, Saviour, King,
Let earth, let heaven, Hosanna sing :
Hosanna, Lord ! Hosanna in the highest !
- 2 Hosanna, Lord ! thine angels cry ;
Hosanna, Lord ! thy saints reply ;
Above, beneath us, and around,
The dead and living swell the sound ;
Hosanna, Lord ! Hosanna in the highest !
- 3 O Saviour, with protecting care,
Return to this thy house of prayer ;
Assembled in thy sacred name,
Where we thy parting promise claim ;
Hosanna, Lord ! Hosanna in the highest !
- 4 But, chiefest, in our cleansèd breast,
Eternal ! bid thy Spirit rest ;
And make our secret soul to be
A temple pure and worthy thee.
Hosanna, Lord ! Hosanna in the highest !
- 5 So in the last and dreadful day,
When earth and heaven shall melt away,
Thy flock, redeem'd from sinful stain,
Shall swell the sound of praise again.
Hosanna, Lord ! Hosanna in the highest !

145. "The Lord's day." [7a. 6s.
REV. i. 10.

1 O DAY of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright,

Sundays after Easter: the Lord's Day.

On thee, the high and lowly,
Through ages join'd in tune,
Sing, Holy, Holy, Holy,
To the great God Triune.

2 On thee, at the Creation,
The light first had its birth ;
On thee for our salvation
Christ rose from depths of earth ;
On thee our Lord victorious
The Spirit sent from heaven ;
And thus on thee most glorious
A triple light was given.

3 Thou art a port protected
From storms that round us rise ;
A garden intersected
With streams of Paradise ;
Thou art a cooling fountain
In life's dry dreary sand ;
From thee, like Pisgah's mountain,
We view our promised land.

4 To-day on weary nations
The heavenly manna falls ;
To holy convocations
The silver trumpet calls ;
Where gospel-light is glowing
With pure and radiant beams ;
And living water flowing
With soul-refreshing streams.

5 May we, new graces gaining
From this our day of rest,
Attain the rest remaining
To spirits of the blest.
And there our voice upraising,
To Father and to Son
And Holy Ghost, be praising
Ever the Three in One. Amen.

Sundays after Easter: the Lord's Day.

146.

"A day in thy courts is better than a thousand."—Ps. lxxxiv. 10.

[S.M.]

- 1 WELCOME, sweet day of rest,
That saw the Lord arise ;
Welcome to this reviving breast,
And these rejoicing eyes.
- 2 The King himself comes near,
And feasts his saints to-day ;
Here we may seek and see him here,
And love, and praise, and pray.
- 3 One day of prayer and praise
His sacred courts within,
Is sweeter than ten thousand days
Of pleasurable sin.
- 4 My willing soul would stay
In such a frame as this ;
And wait to hail the brighter day
Of everlasting bliss ^o.

147.

"This is the day which the Lord hath made."

Ps. cxviii. 24.

[C.M.]

- 1 THIS is the day the Lord hath made,
He calls the hours his own ;
Let heaven rejoice, let earth be glad,
And praise surround the throne.
- 2 To-day he rose and left the dead,
And Satan's empire fell ;
To-day the saints his triumphs spread,
And all his wonders tell.
- 3 Hosanna to the anointed King,
To David's holy Son !
Help us, O Lord, descend and bring
Salvation from thy throne.

Sundays after Easter: the Lord's Day.

- 4 Bless'd be the Lord, who comes to men
With messages of grace;
Who comes, in God his Father's name,
To save our sinful race.
- 5 Hosanna in the highest strains
The Church on earth can raise;
The highest heavens in which he reigns
Shall give him nobler praise^c.

148.

"The first day of the week."
ACTS XX. 7.

[C.M.]

- 1 BLEST day of God, how calm, how bright,
A day of joy and praise;
The labourer's rest, the saint's delight,
The first and best of days.
- 2 This day the Lord our Saviour rose
Victorious from the dead;
And, as a conqueror, his foes
In glorious triumph led.
- 3 This day believers doth enrich;
May grace rest on them all:
It is their Pentecost, on which
The Holy Ghost doth fall.
- 4 As the first fruits an earnest prove
Of all the sheaves behind,
So they who do the Sabbath love
A happy week shall find^c.

149.

*"There remaineth a rest for the people of
God."*—HEB. IV. 9.

[L.M.]

- 1 LORD of the Sabbath, hear our vows,
On this thy day, in this thy house;
And own as grateful sacrifice
The songs which from the desert rise.

Sundays after Easter: the Lord's Day.

- 2 Thine earthly Sabbaths, Lord, we love ;
But there's a nobler rest above ;
To that our labouring souls aspire
With ardent hope and strong desire.
- 3 No more fatigue, no more distress ;
Nor sin nor hell shall reach the place ;
No groans to mingle with the songs
Which warble from immortal tongues.
- 4 No rude alarms of raging foes ;
No cares to break the long repose ;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.
- 5 O long-expected day, begin ;
Dawn on these realms of woe and sin :
Fain would we leave this weary road,
And sleep in death, to rest with God^a.

150. "*Thou, Lord, hast made me glad through thy work.*"—Ps. xcii. 4. [L.M.]

- 1 SWEET is the work, my God, my King,
To praise thy name, give thanks, and sing,
To show thy love by morning light,
And talk of all thy truth at night.
- 2 Sweet is the day of sacred rest ;
No mortal cares shall seize my breast :
O may my heart in tune be found,
Like David's harp of solemn sound.
- 3 My heart shall triumph in my Lord,
And bless his works, and bless his word ;
Thy works of grace, how bright they shine !
How deep thy counsels, how divine !
- 4 And I shall share a glorious part,
When grace hath well refined my heart ;
And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

Sundays after Easter: the Lord's Day.

5 Then shall I see, and hear, and know,
All I desired or wish'd below ;
And every power find sweet employ
In that eternal world of joy^a.

151.

"We which have believed do enter into rest."

HEB. iv. 3.

[7s.

1 ERE another Sabbath's close,
Ere again we seek repose,
Lord, our song ascends to thee,
At thy feet we bow the knee.

2 For the mercies of the day,
For this rest upon our way,
Thanks to thee alone be given,
Lord of earth, and King of heaven.

3 Cold our services have been,
Mingled every prayer with sin ;
But thou canst and wilt forgive ;
By thy grace alone we live.

4 Whilst this thorny path we tread,
May thy love our footsteps lead ;
When our journey here is past,
May we rest with thee at last.

5 Let these earthly Sabbaths prove
Foretastes of our joys above ;
While their steps thy pilgrims bend
To the rest which knows no end¹.

The Ascension: Heaven.

“THOU SITTEST AT THE RIGHT HAND OF GOD IN THE
GLORY OF THE FATHER.”

“MAY WE ALSO IN HEART AND MIND THITHER
ASCEND.”

152.

“*Thou hast ascended on high.*”

Ps. lxviii. 18.

[7s.

1	HAIL the day that sees him rise, Ravish'd from our wishful eyes ; Christ, awhile to mortals given, Re-ascends his native heaven.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !
2	There the glorious triumph waits ; Lift your heads, eternal gates ; Wide unfold the radiant scene, Take the King of Glory in.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !
3	Him though highest heaven receives, Still he loves the earth he leaves : Though returning to his throne, Still he calls mankind his own.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !
4	See, he lifts his hands above ; See, he shows the prints of love ; Hark, his gracious lips bestow— Blessings on his Church below.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !
5	Still for us his death he pleads ; Prevalent, he intercedes ; Near himself prepares our place, Harbinger of human race.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !
6	Lord, though parted from our sight, High above yon azure height, Grant our hearts may thither rise, Following thee beyond the skies. Hallelujah ! Amen.	Hallelujah ! Hallelujah ! Hallelujah ! Hallelujah !

The Ascension : Heaven.

153.

"We see Jesus crowned with glory and honour."—HEB. ii. 9.

[C.M.]

- 1 THE Head, that once was crown'd with thorns,
Is crown'd with glory now ;
A royal diadem adorns
The mighty Victor's brow.
- 2 The highest place that heaven affords
Is his, is his by right,
The King of kings and Lord of lords,
And heaven's eternal light.
- 3 The joy of all who dwell above ;
The joy of all below,
To whom he manifests his love
And grants his name to know.
- 4 To them the cross with all its shame,
With all its grace is given ;
Their name an everlasting name,
Their joy the joy of heaven.
- 5 They suffer with their Lord below,
They reign with him above,
Their profit and their joy to know
The mystery of his love.
- 6 The cross he bore is life and health,
Though shame and death to him :
His people's hope, his people's wealth,
Their everlasting theme.

The Ascension: Heaven.

154.

"The King of glory shall come in."
Ps. xxiv. 9.

[L.M.]

- 1 OUR Lord is risen from the dead ;
Our Jesus is gone up on high ;
The powers of hell are captive led,
Dragg'd to the portals of the sky.
- 2 There his triumphal chariot waits,
And angels chant the solemn lay ;
Lift up your heads, ye heavenly gates ;
Ye everlasting doors, give way.
- 3 Loose all your bars of massy light,
And wide unfold the ethereal scene ;
He claims these mansions as his right ;
Receive the King of Glory in.
- 4 Who is the King of Glory, who ?
The Lord, that all our foes o'ercame,
The world, sin, death, and hell o'erthrew,
And Jesus is the Conqueror's name.
- 5 Lo ! his triumphal chariot waits,
And angels chant the solemn lay ;
Lift up your heads, ye heavenly gates ;
Ye everlasting doors, give way.
- 6 Who is the King of Glory, who ?
The Lord, of glorious power possess'd,
The King of saints and angels too,
God over all, for ever blest^b.

155.

*"We have a great High Priest that is passed
into the heavens."*—HEB. iv. 14.

[L.M.]

- 1 WHERE high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears.

The Ascension: Heaven.

- 2 He who for men their Surety stood,
And pour'd on earth his precious blood,
Pursues in heaven his mighty plan,
The Saviour and the Friend of man.
- 3 Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
- 4 Our fellow-sufferer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.
- 5 In every pang, that rends the heart,
The Man of Sorrows had a part;
He sympathises with our grief,
And to the sufferer sends relief.
- 6 With boldness, therefore, at the throne,
Let us make all our sorrows known;
And ask the aids of heavenly power
To help us in the evil hour^a.

156.

"God is gone up with a shout."
Ps. xlvii. 5.

[P.M.]

- 1 CHRIST is gone up with a joyful sound,
He is gone to his bright abode;
The armies of heaven, they throng around,
To hail their ascended God.
- 2 He is gone to his glorious throne on high,
And to claim the victor's crown;
And captive he leads captivity,
And the foe he has overthrown.

The Ascension : Heaven.

3 He is gone to pour, from the fount of love,
Rich gifts on a sinful race ;
To prepare a place for his saints above
And to shed the Spirit's grace.

4 Christ is gone up with a joyful sound,
He is gone to his bright abode ;
With the seraphim pure who his throne surround,
O praise our ascended God.

157.

*"He that descended is the same also
that ascended up far above all
heavens, that he might fill all
things." — EPH. iv. 10.*

[DOUBLE S.M.]

1 THOU art gone up on high
To mansions in the skies,
And round thy throne unceasingly
The songs of praise arise.
But we are lingering here,
With sin and care oppress'd ;
Lord, send thy promised Comforter,
And lead us to thy rest.

2 Thou art gone up on high :
But thou didst first come down,
Through earth's most bitter agony
To pass unto thy crown :
And girt with griefs and fears
Our onward course must be ;
But only let that path of tears
Lead us at last to thee.

3 Thou art gone up on high :
But thou shalt come again
With all the bright ones of the sky
Attendant in thy train.

The Ascension: Heaven.

O by thy saving power
So make us live and die,
That we may stand, in that dread hour,
At thy right hand on high.

158.

"His glory is great in thy salvation."
Ps. xxi. 5

[L.M.]

- 1 O CHRIST, the Lord of heaven, to thee,
Clothed with all majesty divine,
Eternal power and glory be :
Eternal praise of right is thine.
- 2 Reign, Prince of life, who once thy brow
Didst yield to wear the wounding thorn ;
Reign, throned beside the Father now,
Adored the Son of God firstborn.
- 3 From angel hosts, that round thee stand
With forms more pure than spotless snow,
From the bright burning seraph band,
Let praise in loftiest numbers flow.
- 4 To thee, the Lamb, our mortal songs,
Born of deep fervent love, shall rise ;
All honour to thy name belongs :
Our lips would sound it to the skies.
- 5 Jesus,—all earth shall speak the word ;
Jesus,—all heaven resound it still :
Emmanuel, Saviour, Conqueror, Lord,
Thy praise the universe shall fill ^b.

The Ascension : Heaven.

159.

“Father, I will that they whom thou hast given me be with me where I am.”

[L.M.]

—JOHN xvii. 24.

- 1 LET me be with thee where thou art,
My Saviour, my eternal rest ;
Then only will this longing heart
Be fully and for ever blest.
- 2 Let me be with thee where thou art,
Thy unveil'd glory to behold ;
Then only will this wandering heart
Cease to be treacherous, faithless, cold.
- 3 Let me be with thee where thou art,
Where spotless saints thy name adore :
Then only will this sinful heart
Be evil and defiled no more.
- 4 Let me be with thee where thou art,
Where none can die, where none remove ;
There neither death nor life will part
Me from thy presence and thy love^b.

160.

“They confessed they were strangers and pilgrims on the earth.”—HEB. xi. 13. [L.M.]

- 1 As when the weary traveller gains
The height of some o'erlooking hill,
His heart revives, if 'cross the plains
He eyes his home, though distant still ;
- 2 Thus, when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renewes,
And wings his speed to reach the prize.
- 3 The thought of home his spirit cheers ;
No more he grieves for troubles past ;
Nor any future trial fears,
So he may safe arrive at last.

The Ascension: Heaven.

- 4 'Tis there, he says, I am to dwell
With Jesus in the realms of day :
Then I shall bid my cares farewell,
And he shall wipe my tears away.
- 5 Jesu, on thee our hope depends,
To lead us on to thine abode ;
Assured our home will make amends
For all our toil while on the road ^b.

161.

"That great city, the holy Jerusalem."

REV. xxi. 10.

[C.M.]

- 1 JERUSALEM, my happy home,
Name ever dear to me,
When shall my labours have an end
In joy, and peace, and thee ?
- 2 When shall these eyes thy heaven-built walls,
And pearly gates behold,
Thy bulwarks with salvation strong,
And streets of shining gold ?
- 3 There happier bowers than Eden's bloom,
Nor sin nor sorrow know :
Blest seats ! through rude and stormy scenes
I onward press to you.
- 4 Why should I shrink from pain and woe,
Or feel at death dismay ?
I've Canaan's goodly land in view,
And realms of endless day.
- 5 Apostles, martyrs, prophets, there
Around my Saviour stand,
And soon my friends in Christ below
Will join the glorious band.
- 6 Jerusalem, my happy home,
My soul still pants for thee ;
Then shall my labours have an end,
When I thy joys shall see ^c.

The Ascension : Heaven.

162.

"There shall be no night there."
REV. xxii. 5.

[C.M.]

- 1 FAR from these narrow scenes of night,
 Unbounded glories rise :
 And realms of infinite delight,
 Unknown to mortal eyes.
- 2 Fair distant land ! could mortal eyes
 But half its joys explore,
 How would our spirits long to rise,
 And dwell on earth no more.
- 3 There pain and sickness never come,
 And grief no more complains ;
 Health triumphs in immortal bloom,
 And endless pleasure reigns.
- 4 No clouds those blissful regions know,
 For ever bright and fair ;
 For sin, the source of mortal woe,
 Can never enter there.
- 5 O may the heavenly prospect fire
 Our hearts with ardent love,
 Till wings of faith and strong desire
 Bear every thought above.
- 6 Prepare us, Lord, by grace divine,
 For thy bright courts on high ;
 Then bid our spirits rise, and join
 The chorus of the sky .

163.

"They desire a better country, that is, an heavenly."—HEB. xi. 16.

[C.M.]

- 1 THERE is a land of pure delight,
 Where saints immortal reign :
 Infinite day excludes the night,
 And pleasures banish pain.

The Ascension: Heaven.

- 2 There everlasting spring abides,
And never-withering flowers:
Death like a narrow sea divides
That heavenly land and ours.
- 3 Sweet fields beyond the swelling flood
Stand dress'd in living green:
So to the Jews old Canaan stood,
While Jordan roll'd between.
- 4 But timorous mortals start and shrink
To cross this narrow sea,
And linger shivering on the brink,
And fear to launch away.
- 5 O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unclouded eyes ;—
- 6 Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

164.

"In my Father's house are many mansions."

[68]

JOHN xiv. 2.

- 1 THERE is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crown'd,
And everlasting light
Its glory throws around.
- 2 There is a land of peace,
Good angels know it well;
Glad songs that never cease
Within its portals swell;

The Ascension : Heaven.

Around its glorious throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

3 O joy all joys beyond,
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side ;
To give to him the praise
Of every triumph won,
And sing through endless days
The great things he hath done.

4 Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe ;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

165. “*Here have we no continuing city, but we seek one to come.*”—HEB. xiii. 14. [7s. 6s.

PART I.

1 BRIEF life is here our portion ; brief sorrow, short-lived care ;
The life that knows no ending, the tearless life, is there.
O happy retribution : short toil, eternal rest :
For mortals and for sinners a mansion with the bless'd.

The Ascension: Heaven.

2 And now we fight the battle, but then shall wear
the crown
Of full and everlasting and passionless renown ;
But he, whom now we trust in, shall then be seen
and known ;
And they, that know and see him, shall have him
for their own.

3 The morning shall awaken, the shadows shall decay,
And each true-hearted servant shall shine as doth
the day :
There God, our King and Portion, in fulness of his
grace,
Shall we behold for ever, and worship face to face.

PART II.

1 For thee, O dear, dear Country, mine eyes their
vigils keep ;
For very love, beholding thy happy name, they
weep.
The mention of thy glory is unction to the breast,
And medicine in sickness, and love, and life, and
rest.

2 O one, O only mansion, O Paradise of joy,
Where tears are ever banish'd, and smiles have no
alloy ;
The Lamb is all thy splendour, the Crucified thy
praise ;
His laud and benediction thy ransom'd people raise.

3 With jasper glow thy bulwarks, thy streets with
emeralds blaze ;
The sardius and the topaz unite in thee their rays ;
Thine ageless walls are bonded with amethyst
unpriced ;
The saints build up its fabric, and the Corner-stone
is Christ.

The Ascension: Heaven.

4 Thou hast no shore, fair ocean: thou hast no time,
bright day:
Dear fountain of refreshment to pilgrims far away.
Upon the Rock of Ages they raise thy holy tower;
Thine is the victor's laurel, and thine the golden
dower.

PART III.

1 Jerusalem the golden, with milk and honey bless'd,
Beneath thy contemplation sink heart and voice
oppress'd;
I know not, O I know not what joys await us
there;
What radiancy of glory, what bliss beyond compare.

2 They stand, those halls of Zion, all jubilant with
song,
And bright with many an angel, and all the martyr
throng;
The Prince is ever in them, the daylight is serene;
The pastures of the blessed are deck'd in glorious
sheen.

3 There is the throne of David; and there from care
released,
The shout of them that triumph, the song of them
that feast;
And they, who with their Leader have conquer'd in
the fight,
For ever and for ever are clad in robes of white.

GENERAL ENDING.

O sweet and blessed country, the home of God's
elect!
O sweet and blessed country, that eager hearts
expect!
Jesu, in mercy bring us to that dear land of rest:
Who art, with God the Father, and Spirit, ever
bless'd. Amen.

Whitsuntide.

“O GOD THE HOLY GHOST, PROCEEDING FROM THE
FATHER AND THE SON, HAVE MERCY UPON US.”

166. *“I will pour out my Spirit upon all flesh.”* [L.M.
JOEL ii. 28.]

- 1 SPIRIT of mercy, truth, and love,
O shed thine influence from above,
And still from age to age convey
The wonders of this sacred day.
- 2 In every clime, by every tongue,
Be God’s surpassing glory sung :
Let all the listening earth be taught
The acts our great Redeemer wrought.
- 3 Unfailing Comfort, heavenly Guide,
Still o’er thy holy church preside ;
Still let mankind thy blessings prove ;
Spirit of mercy, truth, and love^a.

167. *“As many as are led by the Spirit of God, they
are the sons of God.”*—ROM. viii. 14. [L.M.]

- 1 COME, gracious Spirit, heavenly Dove,
With light and comfort from above :
Be thou our Guardian, thou our Guide ;
O’er every thought and step preside.
- 2 The light of truth to us display,
And make us know and love thy way ;
Plant holy fear in every heart,
That we from God may ne’er depart.

Whitsuntide.

- 3 Lead us to holiness, the road
Which we must take to dwell with God :
Lead us to Christ, the living way :
Nor let us from his pastures stray.
- 4 Lead us to God, our final rest,
To be with him for ever bless'd :
Lead us to heaven, its bliss to share—
Fulness of joy for ever there ^a.

168.

*"He shall give you another Comforter,
that he may abide with you for
ever."*—JOHN xiv. 16.

[C.M.]

- 1 SPIRIT of truth, on this thy day
To thee for help we cry,
To guide us through the dreary way
Of dark mortality.
- 2 We ask not, Lord, thy cloven flame,
Or tongues of various tone ;
But long thy praises to proclaim
With fervour in our own.
- 3 We mourn not that prophetic skill
Is found on earth no more :
Enough for us to trace thy will
In Scripture's sacred lore.
- 4 We neither have nor seek the power
Ill demons to control ;
But thou in dark temptation's hour
Shalt chase them from the soul.
- 5 No heavenly harpings soothe our ear,
No mystic dreams we share ;
Yet hope to feel thy comfort near,
And bless thee in our prayer.

Whitsuntide.

6 When tongues shall cease, and power decay,
 And knowledge empty prove,
Do thou thy trembling servants stay
 With faith, with hope, with love^c.

169.

"And suddenly there came a sound from heaven, as of a rushing mighty wind."—ACTS ii. 2.

[C.M.]

- 1 WHEN God of old came down from heaven,
 In power and wrath he came ;
Before his feet the clouds were riven,
 Half darkness and half flame :
- 2 But when he came the second time,
 He came in power and love ;
Softer than gale at morning prime
 Hover'd his holy Dove.
- 3 The fires that rush'd on Sinai down
 In sudden torrents dread,
Now gently light, a glorious crown,
 On every sainted head.
- 4 And as on Israel's awe-struck ear
 The voice exceeding loud,
The trump, that angels quake to hear,
 Thrill'd from the deep dark cloud ;
- 5 So, when the Spirit of our God
 Came down his flock to find,
A voice from heaven was heard abroad,
 A rushing mighty wind.
- 6 It fills the Church of God : it fills
 The sinful world around ;
Only in stubborn hearts and wills
 No place for it is found.

Whitsuntide.

7 Come Lord, come Wisdom, Love, and Power,
Open our ears to hear ;
Let us not miss the accepted hour ;
Save, Lord, by love or fear ^c.

170. *“The glory of the Lord had filled the house of God.”*—2 CHR. v. 14. [C.M.]

1 SPIRIT Divine, attend our prayers,
And make this house thy home ;
Descend with all thy gracious powers,
O come, Great Spirit, come.

2 Come as the light ; to us reveal
Our emptiness and woe :
And lead us in those paths of life,
Where all the righteous go.

3 Come as the fire, and purge our hearts
Like sacrificial flame ;
Let our whole soul an offering be
To our Redeemer's name.

4 Come as the dew, and sweetly bless
This consecrated hour ;
May barrenness rejoice to own
Thy fertilizing power.

5 Come as the dove, and spread thy wings,
The wings of peaceful love ;
And let thy Church on earth become
Bless'd as the Church above.

6 Spirit Divine, attend our prayers ;
Make a lost world thy home ;
Descend with all thy gracious powers,
O come, Great Spirit, come ^c.

Whitsuntide.

171. "*The love of God is shed abroad in our hearts by the Holy Ghost.*"—ROM. v. 5. [C.M.]

- 1 COME, Holy Spirit, heavenly Dove,
 With all thy quickening powers ;
Kindle a flame of sacred love
 In these cold hearts of ours.
- 2 See how we grovel here below,
 Fond of these earthly toys ;
Our souls—how heavily they go
 To reach eternal joys !
- 3 In vain we tune our formal songs ;
 In vain we strive to rise ;
Hosannas languish on our tongues,
 And our devotion dies.
- 4 Dear Lord, and shall we ever be
 In this poor dying state ;
Our love so faint, so cold to thee,
 And thine to us so great ?
- 5 Come, Holy Spirit, heavenly Dove,
 With all thy quickening powers ;
Come, shed abroad a Saviour's love,
 And that shall kindle ours ^c.

172. "*Awake, O north wind ; and come, thou south ; blow upon my garden.*"—SONG iv. 16. [P.M.]

- 1 HOLY GHOST, dispel our sadness,
 Pierce the clouds of sinful night ;
Come, thou source of sweetest gladness,
 Breathe thy life, and spread thy light.
Loving Spirit, God of peace,
 Great distributor of grace,
Rest upon this congregation,
 Hear, O hear our supplication.

Whitsuntide.

2 From that height which knows no measure,
As a gracious shower descend,
Bringing down the richest treasure
Men can wish, or God can send :
O thou Glory, shining down
From the Father and the Son,
Grant us thy illumination,
Rest upon this congregation. Amen.

173. “*The Spirit of God moved on the face of the waters.*”—**GEN. i. 2.** [Six 8s.

- 1 CREATOR Spirit, by whose aid
The world's foundations first were laid,
Come, visit every humble mind ;
Come, pour thy joys on human kind ;
From sin and sorrow set us free,
And make thy temples worthy thee.
- 2 O source of uncreated light,
The Father's promised Paraclete,
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire ;
Come, and thy sacred unction bring
To sanctify us while we sing.
- 3 Plenteous of grace, descend from high
Rich in thy sevenfold energy ;
Make us eternal truths receive
And practise all that we believe ;
Give us thyself, that we may see
The Father and the Son by thee.
- 4 Immortal honour, endless fame,
Attend the Almighty Father's name ;
The Saviour Son be glorified,
Who for lost man's redemption died :
And equal adoration be,
Eternal Paraclete, to thee. Amen.

Whitsuntide.

174.

"They were all filled with the Holy Ghost."—ACTS ii. 4.

[DOUBLE S.M.]

- 1 LORD God, the Holy Ghost,
 In this accepted hour,
 As on the day of Pentecost,
 Descend in all thy power :
 We meet with one accord
 In our appointed place,
 And wait the promise of our Lord,
 The Spirit of all grace.
- 2 Like mighty rushing wind
 Upon the waves beneath,
 Move with one impulse every mind,
 One soul, one feeling, breathe :
 The young, the old, inspire
 With wisdom from above ;
 And give us hearts and tongues of fire
 To pray, and praise, and love.
- 3 Spirit of light, explore
 And chase our gloom away
 With lustre shining more and more
 Unto the perfect day ;
 Spirit of truth, be thou
 In life and death our guide ;
 O Spirit of adoption, now
 May we be sanctified !

175.

"He dwelleth with you, and shall be in you."

JOHN xiv. 17.

[S.M.]

- 1 COME, Holy Spirit, come ;
 Let thy bright beams arise ;
 Dispel the sorrow from our minds,
 The darkness from our eyes.

Whitsuntide.

- 2 Cheer our desponding hearts,
Thou heavenly Paraclete ;
Give us to lie with humble hope
At our Redeemer's feet.
- 3 Revive our drooping faith,
Our doubts and fears remove ;
And kindle in our breasts the flame
Of never-dying love.
- 4 Convince us all of sin,
Then lead to Jesus' blood ;
And to our wondering view reveal
The secret love of God.
- 5 'Tis thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part,
And new create the whole.
- 6 Dwell therefore in our hearts,
Our minds from bondage free ;
Then we shall know, and praise, and love
The Father, Son, and thee^o.

176.

"If I depart, I will send him unto you."

[P.M.

JOHN xvi. 7.

- 1 Our bless'd Redeemer, ere he breathed
His tender last farewell,
A Guide, a Comforter, bequeath'd
With us to dwell.
- 2 He came in semblance of a dove,
With sheltering wings outspread,
The holy balm of peace and love
On earth to shed.

Trinity Sunday.

- 3 He came sweet influence to impart,
 A gracious willing guest,
 While he can find one humble heart
 Wherein to rest.
- 4 And his that gentle voice we hear,
 Soft as the breath of even,
 That checks each thought, that calms each fear,
 And speaks of heaven.
- 5 And every virtue we possess,
 And every victory won,
 And every thought of holiness,
 Are his alone.
- 6 Spirit of purity and grace,
 Our weakness, pitying, see ;
 O make our hearts thy dwelling-place,
 And meet for thee^u.

Trinity Sunday¹.

“THE UNITY IN TRINITY, AND THE TRINITY IN UNITY,
IS TO BE WORSHIPPED.”

177. “*The grace of the Lord Jesus Christ, and the
love of God, and the communion of the Holy
Ghost, be with you ali.*”—2 COR. xiii. 14. [L.M]

- 1 FATHER of heaven, whose love profound
 A ransom for our souls hath found,
 Before thy throne we sinners bend ;
 To us thy pardoning love extend.

¹ See also Hymns on the Creeds, Nos. 22, 23.

Trinity Sunday.

- 2 Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before thy throne we sinners bend ;
To us thy saving grace extend.
- 3 Eternal Spirit, by whose breath
The soul is raised from sin and death,
Before thy throne we sinners bend ;
To us thy quickening power extend.
- 4 Jehovah,—Father, Spirit, Son,—
Mysterious Godhead, Three in One,
Before thy throne we sinners bend ;
Grace, pardon, life to us extend^a.

178.

“There the Lord commanded the blessing, even life for evermore.”—Ps. cxxxiii. 3.

[L.M.]

- 1 COMMAND thy blessing from above,
O God, on all assembled here ;
Behold us with a Father’s love,
While we look up with filial fear.
- 2 Command thy blessing, Jesu, Lord,
May we thy true disciples be ;
Speak to each heart the mighty word ;
Say to the weakest, Follow me.
- 3 Command thy blessing, in this hour,
Spirit of truth, and fill this place
With humbling and with healing power,
With quickening and confirming grace.
- 4 O thou, our Maker, Saviour, Guide,
One true eternal God confess’d,
May nought in life or death divide
The saints in thy communion bless’d^b.

Trinity Sunday.

179.

*"The redeemed of the Lord shall come with
singing unto Zion."*—ISA. li. 11.

[7s. 5.]

- 1 THREE in One, and One in Three,
Ruler of the earth and sea,
Hear us, while we lift to thee
 Holy chant and psalm.
- 2 Light of lights, with morning, shine :
Lift on us thy light divine ;
And let charity benign
 Breathe on us her balm.
- 3 Light of lights, when falls the even,
Let it close on sin forgiven ;
Fold us in the peace of heaven,
 Shed a holy calm.
- 4 Three in One, and One in Three,
Dimly here we worship thee ;
With the saints hereafter we
 Hope to bear the palm.

180.

*"Who shall not fear thee, O Lord, and glorify
thy name?"*—REV. xv. 4.

[6s. 4s.]

- 1 FATHER of heaven above,
Dwelling in light and love,
 Ancient of days,
Light unapproachable,
Love inexpressible,
Thee, the Invisible,
 Laud we and praise.
- 2 Christ the eternal Word,
Christ the incarnate Lord,
 Saviour of all,
High throned above all height,
God of God, Light of Light,
Increate, infinite,
 On thee we call.

Sundays after Trinity: Public Worship.

3 O God, the Holy Ghost,
Whose fires of Pentecost
 Burn evermore,
In this far wilderness
Leave us not comfortless :
Thee we love, thee we bless,
 Thee we adore.

4 Strike your harps, heavenly powers ;
With your glad chants shall ours
 Trembling ascend :
All praise, O God, to thee,
Three in One, One in Three,
Praise everlasting,
 World without end.

Sundays after Trinity: Public Worship.

“WE ASSEMBLE AND MEET TOGETHER TO SET FORTH
HIS MOST WORTHY PRAISE, TO HEAR HIS MOST HOLY
WORD, AND TO ASK THOSE THINGS WHICH ARE
REQUISITE AND NECESSARY, AS WELL FOR THE BODY
AS THE SOUL.”

181. “*To see thy power and thy glory so as I have
seen thee in the sanctuary.*”—Ps. lxiii. 2. [L.M.]

1 O LORD, within thy sacred gates,
 Where I so oft have sought for thee,
Again my longing spirit waits,
 The fulness of delight to see.

Sundays after Trinity: Public Worship.

- 2 In blessing thee with thankful songs,
 My happy life shall glide away :
 The praise, that to thy name belongs,
 Daily with lifted hands I'll pay.
- 3 Abundant sweetness, while I sing
 Thy love, my favour'd soul o'erflows ;
 Secure in thee, my God, my King,
 Of glory that no period knows.
- 4 More dear than life itself, thy love
 My heart and tongue shall still employ ;
 Thy love to sing, thy grace to prove,
 Be this my glory, peace, and joy^b.

182.

"In all places where I record my name I will come unto thee, and I will bless thee."—EXOD. xx. 24.

[C.M.]

- 1 GREAT Shepherd of thy people, hear ;
 Thy presence now display ;
 As thou hast given a place for prayer,
 So give us hearts to pray.
- 2 Within these walls let holy peace,
 And love, and concord dwell ;
 Here give the troubled conscience ease,
 The wounded spirit heal.
- 3 May we in faith receive thy word,
 In faith address our prayers ;
 And in the presence of our Lord
 Unbosom all our cares^c.

183.

"Lord, I have loved the habitation of thy house."—PS. xxvi. 8.

[7s.]

- 1 To thy temple I repair,
 Lord, I love to worship there,
 When within the veil I meet
 Christ before the mercy-seat.

Sundays after Trinity: Public Worship.

- 2 Thou through him art reconciled,
I through him became thy child ;
Abba, Father, give me grace
In thy courts to seek thy face.
- 3 While thy glorious praise is sung,
Touch my lips, unloose my tongue
That my joyful soul may bless
Thee, the Lord, my righteousness.
- 4 While the prayers of saints ascend,
God of love, to mine attend ;
Hear me, for thy Spirit pleads ;
Hear ; for Jesus intercedes.
- 5 While thy ministers proclaim
Peace and pardon in thy name,
Through their voice by faith may I
Hear thee speaking from the sky.
- 6 From thy house when I return,
May my heart within me burn ;
And at evening let me say,
I have walk'd with God to-day¹.

184. *“How amiable are thy tabernacles, O Lord of hosts.”* [DOUBLE 7s. —Ps. lxxxiv. 1.

- 1 PLEASANT are thy courts above,
In the land of light and love ;
Pleasant are thy courts below,
In this land of sin and woe.
O, my spirit longs and faints
For the converse of thy saints,
For the brightness of thy face,
For thy fulness, God of grace.
- 2 Happy birds, that sing and fly
Round thy altars, O Most High :
Happier souls, that find a rest
In a heavenly Father's breast !

Sundays after Trinity: Public Worship.

Like the wandering dove, that found
No repose on earth around,
They can to their ark repair,
And enjoy it ever there.

- 3 Happy souls ! their praises flow
Even in this vale of woe ;
Waters in the desert rise,
Manna feeds them from the skies.
On they go from strength to strength,
Till they reach thy throne at length :
At thy feet adoring fall,
Who hast led them safe through all.
- 4 Lord, be mine this prize to win,
Guide me through a world of sin,
Keep me by thy saving grace,
Give me at thy side a place :
Sun and shield alike thou art,
Guide and guard my erring heart :
Grace and glory flow from thee ;
Shower, O shower them, Lord, on me !.

185.

“Ask, and it shall be given you.”
MATT. vii. 7.

[7s.

- 1 COME, my soul, thy suit prepare ;
Jesus loves to answer prayer ;
He himself has bid thee pray ;
Therefore will not say thee nay.
- 2 Thou art coming to a King ;
Large petitions with thee bring ;
For his grace and power are such,
None can ever ask too much.
- 3 With my burden I begin ;
Lord, remove this load of sin ;
Let thy blood, for sinners spilt,
Set my conscience free from guilt.

Sundays after Trinity: Public Worship.

- 4 Lord, I come to thee for rest ;
Take possession of my breast ;
There thy blood-bought right maintain,
And without a rival reign.
- 5 While I am a pilgrim here,
Let thy love my spirit cheer ;
As my guide, my guard, my friend,
Lead me to my journey's end¹.

186.

"My soul longeth, yea, even fainteth for the courts of the Lord."—Ps. lxxxiv. 2.

[6s. 4s.

- 1 LORD of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thy earthly temples are !
To thine abode
My heart aspires,
With warm desires
To see my God.
- 2 O happy souls, that pray
Where God appoints to hear !
O happy men, that pay
Their constant service there !
They praise thee still :
And happy they,
That love the way
To Zion's hill.
- 3 They go from strength to strength
Through this dark vale of tears,
Till each arrives at length,
Till each in heaven appears :
O glorious seat ;
When God our King
Shall thither bring
Our willing feet.

Sundays after Trinity: Public Worship.

4 God is our sun and shield,
Our light and our defence ;
With gifts his hands are fill'd,
We draw our blessings thence :
 Thrice happy he,
 O God of hosts,
 Whose spirit trusts,
 Alone in thee ^{v.}.

187.

*“There I will meet with thee ; and I will
commune with thee from above the
mercy seat.”—EXOD. xxv. 22.*

[L.M.

- 1 FROM every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat ;
'Tis found beneath the mercy-seat.
- 2 There is a place where Jesus sheds
The oil of gladness on our heads ;
A place than all beside more sweet ;
It is the blood-stain'd mercy-seat.
- 3 There is a spot where spirits blend,
And friend holds fellowship with friend ;
Though sunder'd far, by faith they meet.
Around one common mercy-seat.
- 4 Ah, whither could we flee for aid,
When tempted, desolate, dismay'd ?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat ?
- 5 There, there on eagle wing we soar,
And time and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy-seat ^{a.}

Sundays after Trinity: Public Worship.

188.

"O God, thou art my God: early will I seek thee."—Ps. lxiii. 1. [L.M.]

- 1 GREAT God, indulge my humble claim,
Thou art my hope, my joy, my rest:
The glories that compose thy name
Stand all engaged to make me bless'd.
- 2 Thou Great and Good, thou Just and Wise,
Thou art my Father and my God;
And I am thine by sacred ties;
Thy son, thy servant bought with blood.
- 3 With heart and eyes, and lifted hands,
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water-brook.
- 4 With early feet I love to appear
Among thy saints, and seek thy face;
Oft have I seen thy glory there,
And felt the power of sovereign grace.
- 5 I'll lift my hands, I'll raise my voice,
While I have breath to pray or praise;
This work shall make my heart rejoice,
And spend the remnant of my days^b.

189.

"Where two or three are gathered together in my name, there am I in the midst of them."—MATT. xviii. 20.

[L.M.]

- 1 JESU, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee, thou art found,
And every place is hallow'd ground.
- 2 For thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring thee where they come,
And going take thee to their home.

Sundays after Trinity : Public Worship.

- 3 Dear Shepherd, of thy chosen few,
Thy former mercies here renew ;
Here to our waiting hearts proclaim
The sweetness of thy saving name.
- 4 Here may we prove the power of prayer,
To strengthen faith and sweeten care ;
To teach our faint desires to rise
And bring all heaven before our eyes.
- 5 Lord, we are few, but thou art near ;
Nor short thine arm, nor deaf thine ear ;
O rend the heavens, come quickly down,
And make a thousand hearts thine own ^a.

190.

"The Lord is in this place."
GEN. xxviii. 16.

[Six 8s.

- 1 Lo, God is here : let us adore,
And own how dreadful is this place :
Let all within us feel his power,
And silent bow before his face :
Who know his power, his grace who prove,
Serve him with awe, with reverence love.
- 2 Lo, God is here : him day and night
The united choirs of angels sing ;
To him, enthroned above all height,
Heaven's host their noblest praises bring :
Disdain not, Lord, our meaner song,
Who praise thee with a stammering tongue.
- 3 Gladly the toys of earth we leave,
Wealth, pleasure, fame for thee alone ;
To thee our will, soul, flesh we give,
O take, O seal them for thine own ;
Thou art the God : thou art the Lord :
Be thou by all thy works adored.

Sundays after Trinity: Public Worship

4 Being of beings, may our praise
Thy courts with grateful fragrance fill ;
Still may we stand before thy face,
Still hear and do thy sovereign will ;
To thee may all our thoughts arise,
Ceaseless, accepted sacrifice^g.

191. *"Kept by the power of God through faith unto salvation."*—1 PET. i. 5. [C.M.]

- 1 Not unto us, but thee, O Lord,
Be praise and glory given,
For every gracious thought and word,
Which brings us nearer heaven !
- 2 Thy saints are in thy faithful hand,
Secure beneath thine eye ;
And safe, at last, they all shall stand,
Before thy throne on high.
- 3 Redeem'd from sin, and saved by grace,
Thy glory they shall see ;
And eye to eye, and face to face,
For ever dwell with thee.
- 4 O hasten, Lord, the glorious day ;
Call all thy children home ;
Teach us, with humble hope, to say,
Lord Jesu, quickly come ^e.

192. *"Lord, teach us to pray."* [C.M.]
LUKE xi. 1.

- 1 PRAYER is the soul's sincere desire,
Utter'd or unexpress'd ;
The motion of a hidden fire,
That trembles in the breast.

Sundays after Trinity: Public Worship

- 2 Prayer is the burden of a sigh,
 The falling of a tear,
The upward glancing of an eye,
 When none but God is near.
- 3 Prayer is the simplest form of speech
 That infant lips can try,
Prayer the sublimest strains that reach
 The Majesty on high.
- 4 Prayer is the Christian's vital breath,
 The Christian's native air,
His watchword at the gates of death :
 He enters heaven with prayer.
- 5 Prayer is the contrite sinner's voice,
 Returning from his ways ;
While angels in their songs rejoice,
 And cry, "Behold, he prays."
- 6 The saints in prayer appear as one,
 In word, and deed, and mind ;
While with the Father and the Son
 Sweet fellowship they find.
- 7 Nor prayer is made on earth alone,
 The Holy Spirit pleads ;
And Jesus on the eternal throne
 For sinners intercedes.
- 8 O thou by whom we come to God,
 The Life, the Truth, the Way,
The path of prayer thyself hast trod :
 Lord, teach us how to pray ^c.

193.

"The Lord will bless his people with peace."
Ps. xxix. 11.

[10s.

- 1 SAVIOUR, again to thy dear name we raise
 With one accord our parting hymn of praise,
We stand to bless thee ere our worship cease,
 Then lowly kneeling wait thy word of peace.

Sundays after Trinity: Public Worship.

- 2 Grant us thy peace upon our homeward way ;
With thee began, with thee shall end the day ;
Guard thou the lips from sin, the hearts from shame,
That in this house have call'd upon thy name.
- 3 Grant us thy peace, Lord, through the coming night,
Turn thou for us its darkness into light ;
From harm and danger keep thy children free,
For dark and light are both alike to thee.
- 4 Grant us thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife ;
Then, when thy voice shall bid our conflict cease,
Call us, O Lord, to thine eternal peace^{P.}.

194.

*“While he blessed them, he was parted
from them.”—LUKE xxiv. 51.*

[8s. 7s. 4.

- 1 LORD, dismiss us with thy blessing,
Fill our hearts with joy and peace ;
Let us each, thy love possessing,
Triumph in redeeming grace :
O refresh us,
Travelling through this wilderness.
- 2 Thanks we give, and adoration,
For thy gospel's joyful sound ;
May the fruits of thy salvation
In our hearts and lives abound :
May thy presence
With us evermore be found.
- 3 So, whene'er the signal's given,
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
May we ever
Reign with Christ in endless day^o.

Sundays after Trinity :

195.

"Go in peace."
LUKE vii. 50.

[8s. 7s.

- 1 MAY the grace of Christ our Saviour,
 And the Father's boundless love,
 With the Holy Spirit's favour,
 Rest upon us from above.
- 2 Thus may we abide in union
 With each other and the Lord,
 And possess, in sweet communion,
 Joys which earth can not afford ^{m.}.

Sundays after Trinity : the Works and
Word of God ¹.

"HEAVEN AND EARTH ARE FULL OF THE MAJESTY OF
THY GLORY."

196.

"How excellent is thy name in all the earth."

Ps. viii. 1.

[C.M.

- 1 O THOU, to whom all creatures bow
 Within this earthly frame,
 Through all the world how great art thou,
 How glorious is thy name !
- 2 In heaven thy wondrous acts are sung,
 Nor fully reckon'd there ;
 And yet thou mak'st the infant tongue
 Thy boundless praise declare.

¹ See also Hymns on Creation, under "Psalms and Hymns of Praise."

the Works and Word of God.

- 3 When heaven, thy beauteous work on high,
Employes my wondering sight ;
The moon that nightly rules the sky,
With stars of feebler light ;
- 4 Lord, what is man, that thou so lov'st
To keep him in thy mind ?
Or what his offspring, that thou prov'st
To them so wondrous kind ?
- 5 O thou, to whom all creatures bow
Within this earthly frame,
Through all the world how great art thou,
How glorious is thy Name !^c

197. “*How excellent is thy loving kindness, O God.*” [L.M.
Ps. xxxvi. 7.

- 1 O LORD, thy mercy, my sure hope,
Above the heavenly orb ascends ;
Thy sacred truth's unmeasured scope
Beyond the spreading sky extends.
- 2 Thy justice like the hills remains ;
Unfathom'd depths thy judgments are ;
Thy providence the world sustains ;
The whole creation is thy care.
- 3 Since of thy goodness all partake,
With what assurance should the just
Thy sheltering wings their refuge make,
And saints to thy protection trust.
- 4 Such guests shall to thy courts be led
To banquet on thy love's repast ;
And drink, as from a fountain's head,
Of joys that shall for ever last.
- 5 With thee the springs of life remain :
Thy presence is eternal day :
O let thy saints thy favour gain,
To upright hearts thy truth display ^b.

Sundays after Trinity:

198. "Thy statutes have been my songs in the house
of my pilgrimage."—Ps. cxix. 54. [C.M.]

- 1 FATHER of mercies, in thy word
 What endless glory shines !
For ever be thy name adored
 For these celestial lines.
- 2 Here springs of consolation rise
 To cheer the fainting mind :
And thirsty souls receive supplies,
 And sweet refreshment find.
- 3 Here the Redeemer's welcome voice
 Spreads heavenly peace around ;
And life and everlasting joys
 Attend the blissful sound.
- 4 O may these heavenly pages be
 My ever dear delight ;
And still new beauties may I see,
 And still increasing light.
- 5 Divine Instructor, gracious Lord,
 Be thou for ever near ;
Teach me to love thy sacred word,
 And view my Saviour there ^c.

199. *"O Lord, how manifold are thy works."* [C.M.]
 Ps. civ. 24.

- 1 THERE is a book, who runs may read,
Which heavenly truth imparts :
And all the lore its scholars need,
Pure eyes and Christian hearts.
- 2 The works of God above, below,
Within us and around,
Are pages in that book to show
How God himself is found.

the Works and Word of God.

- 3 The glorious sky embracing all
Is like the Maker's love ;
Wherewith encompass'd, great and small
In peace and order move.
- 4 The moon above, the Church below,
A wondrous race they run ;
But all their radiance, all their glow,
Each borrows of its sun.
- 5 The Saviour lends the light and heat
That crown his holy hill ;
The saints, like stars, around his seat
Perform their courses still.
- 6 The dew of heaven is like thy grace,
It steals in silence down ;
But where it lights, the favour'd place,
By richest fruits is known.
- 7 One name above all glorious names,
With its ten thousand tongues,
The everlasting sea proclaims,
Echoing angelic songs.
- 8 Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out thee,
And read thee every where ^c.

200. “*Thy word is a lamp unto my feet, and a light unto my path.*” [7s. 6s.—Ps. cxix. 105.

- 1 O WORD of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky ;
We praise thee for the radiance
That from the hallow'd page,
A lantern to our footsteps,
Shines on from age to age.

Sundays after Trinity: Faith.

2 The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored ;
It is the heaven-drawn picture
Of Christ, the living Word.

3 It floateth like a banner
Before God's host unfurl'd ;
It shineth like a beacon
Above the darkling world :
It is the chart and compass,
That o'er life's surging sea,
Mid mists, and rocks, and quicksands,
Still guide, O Christ, to thee.

4 O make thy Church, dear Saviour,
A lamp of burnish'd gold
To bear before the nations
Thy true light as of old :
O teach thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face ^a.

Sundays after Trinity: Faith.

“WE KNOW THEE NOW BY FAITH.”

201. “*Lord, thou hast been our dwelling-place in all generations.*”—*Ps. xc. 1.* [C.M.]

1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home :

Sundays after Trinity: Faith.

- 2 Under the shadow of thy throne
Thy saints have dwelt secure :
Sufficient is thine arm alone,
And our defence is sure.
- 3 Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.
- 4 A thousand ages in thy sight
Are like an evening gone ;
Short as the watch that ends the night
Before the rising sun.
- 5 Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.
- 6 O God, our help in ages past,
Our hope for years to come ;
Be thou our guard while life shall last,
And our eternal home ^c.

202.

"Our eyes wait upon the Lord our God."

Ps. cxxiii. 2.

[6s. 4s.

- 1 My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine :
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.
- 2 May thy rich grace impart
Strength to my fainting heart,
My zeal inspire :

Sundays after Trinity: Faith.

As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide ;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll ;
Blest Saviour, then in love
Fear and distrust remove ;
O bear me safe above,
A ransom'd soul ^t.

203. *"Incline your ear, and come unto me."* [DOUBLE C.M.
ISA. IV. 3.

1 I HEARD the voice of Jesus say,
Come unto me and rest ;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary and worn and sad,
I found in him a resting-place,
And he has made me glad.

2 I heard the voice of Jesus say,
Behold I freely give
The living water ; thirsty one,
Stoop down and drink, and live.

Sundays after Trinity: Faith.

I came to Jesus, and I drank
Of that life-giving stream,
My thirst was quench'd, my soul revived,
And now I live in him.

3 I heard the voice of Jesus say,
I am this dark world's light,
Look unto me, thy morn shall rise,
And all thy day be bright.
I look'd to Jesus, and I found
In him my Star, my Sun;
And in that light of life I'll walk,
'Till travelling days are done^d.

204. *"Blessed are they that have not seen, and yet have believed."*—JOHN xx. 29. [SIX 8a.]

1 WE saw thee not when thou didst come
To this poor world of sin and death,
Nor e'er beheld thy cottage home
In that despisèd Nazareth;
But we believe thy footsteps trod
Its streets and plains, thou Son of God.

2 We did not see thee lifted high
Amid that wild and savage crew,
Nor heard thy meek imploring cry,
"Forgive, they know not what they do;"
Yet we believe the deed was done,
Which shook the earth and veil'd the sun.

3 We stood not by the empty tomb
Where late thy sacred body lay,
Nor sat within that upper room,
Nor met thee in the open way;
But we believe that angels said,
"Why seek the living with the dead?"

Sundays after Trinity: Faith.

4 We did not mark the chosen few,
When thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then to the earth all prostrate bend ;
Yet we believe that mortal eyes
Beheld that journey to the skies.

5 And now that thou dost reign on high,
And thence thy waiting people bless,
No ray of glory from the sky
Doth shine upon our wilderness ;
But we believe thy faithful word,
And trust in our Redeeming Lord^g.

205. *“Which hope we have as an anchor of the soul, [Six 8s. sure and steadfast.”—HEB. vi. 19.*

1 Now I have found the ground wherein
Sure my soul’s anchor may remain :
The wounds of Jesus, for my sin,
Before the world’s foundation slain ;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

2 O Love, thou bottomless abyss !
My sins are swallow’d up in thee ;
Cover’d is my unrighteousness,
Nor spot of guilt remains on me :
While Jesus’ blood through earth and skies,
Mercy, free boundless mercy, cries.

3 Though waves and storms go o’er my head,
Though strength, and health, and friends
be gone,
Though joys be wither’d all and dead,
Though every comfort be withdrawn ;
On this my steadfast soul relies,
Father, thy mercy never dies.

Sundays after Trinity: Faith.

- 4 Fix'd on this ground will I remain,
Though my heart fail and flesh decay ;
This anchor shall my soul sustain,
When earth's foundations melt away :
Mercy's full power I then shall prove,
Loved with an everlasting love^g.

206.

"I know that my Redeemer liveth."

JOB xix. 25.

[L.M.]

- 1 I KNOW that my Redeemer lives ;
O the sweet joy this sentence gives !
He lives, he lives, who once was dead ;
He lives, my everlasting Head.
- 2 He lives to bless me with his love,
And still he pleads for me above ;
He lives to raise me from the grave,
And me eternally to save.
- 3 He lives, my kind, wise, constant Friend ;
Who still will keep me to the end ;
He lives, and while he lives I'll sing,
Jesus, my Prophet, Priest, and King.
- 4 He lives my mansion to prepare,
And he will bring me safely there ;
He lives, all glory to his name,
Jesus, unchangeably the same^a.

207.

"He hath covered me with the robe of righteousness."—ISA. lxi. 10.

[L.M.]

- 1 JESU, thy blood and righteousness
My beauty are, my glorious dress,
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

Sundays after Trinity: Faith.

- 2 Bold shall I stand in thy great day,
For who ought to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.
- 3 When from the dust of death I rise
To claim my mansion in the skies,
Even then, this shall be all my plea,
Jesus hath lived, hath died for me.
- 4 Thou God of power, thou God of love,
Let the whole world thy mercy prove;
Now let thy word o'er all prevail;
Now take the spoils of death and hell^a.

208. "*There shall be a fountain opened for sin and uncleanness.*"—ZECH. xiii. 1. [C.M.]

- 1 THERE is a fountain fill'd with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.
- 2 The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Wash'd all my sins away.
- 3 Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved to sin no more.
- 4 Ere since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Sundays after Trinity: *Faith.*

- 5 Then in a nobler, sweeter song
 I'll sing thy power to save;
When this poor lisping stammering tongue
 Lies silent in the grave.
- 6 Lord, I believe thou hast prepared,
 Unworthy though I be,
For me a blood-bought free reward,
 A golden harp for me:
- 7 'Tis strung, and tuned for endless years,
 And form'd by power divine,
To sound in God the Father's ears,
 No other name but thine^c.

209.

"Let not your heart be troubled: in my Father's house are many mansions; I go to prepare a place for you."—JOHN xiv. 1, 2.

[C.M.

- 1 WHEN I can read my title clear
 To mansions in the skies,
I bid farewell to every fear,
 And wipe my weeping eyes.
- 2 Should earth against my soul engage,
 And hellish darts be hurl'd,
Then I can smile at Satan's rage,
 And face a frowning world.
- 3 Let cares like a wild deluge come,
 And storms of sorrow fall,
May I but safely reach my home,
 My God, my heaven, my all.
- 4 There shall I bathe my weary soul
 In seas of heavenly rest,
And not a wave of trouble roll
 Across my peaceful breast^c.

Sundays after Trinity : Faith.

210. *"If God will be with me, so that I come again to my father's house in peace, then shall the Lord be my God."*—GEN. xxviii. 20, 21. [C.M.]

- 1 FATHER, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise :—
- 2 Give me a calm and thankful heart,
From every murmur free ;
The blessings of thy grace impart,
And let me live to thee.
- 3 Let the sweet hope that thou art mine
My path of life attend ;
Thy presence through my journey shine,
And crown my journey's end.

211. *"Thy footsteps are not known."* [C.M.]
Ps. lxxvii. 19.

- 1 God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.
- 3 Ye fearful saints, fresh courage take ;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace :
Behind a frowning providence
He hides a smiling face.

Sundays after Trinity: Faith.

5 His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain^c.

212.

"My sheep shall never perish."

[7s.]

1 THINE for ever :—God of love,
Hear us from thy throne above;
Thine for ever may we be,
Here and in eternity.

2 Thine for ever :—Lord of life,
Shield us through our earthly strife:
Thou the life, the truth, the way,
Guide us to the realms of day.

3 Thine for ever :—O how bless'd
They who find in thee their rest!
Saviour, guardian, heavenly friend,
O defend us to the end.

4 Thine for ever :—Saviour, keep
These thy frail and trembling sheep;
Safe alone beneath thy care,
Let us all thy goodness share.

5 Thine for ever :—thou our guide,
All our wants by thee supplied,
All our sins by thee forgiven,
Lead us, Lord, from earth to heaven¹.

213.

"Is it well with thee? It is well."
2 KINGS iv. 26.

[8s. 4s.

1 THROUGH the love of God our Saviour,
 All will be well;
Free and changeless is his favour,
 All, all is well.
Precious is the blood that heal'd us;
Perfect is the grace that seal'd us;
Strong the hand stretch'd out to shield us;
 All must be well.

2 Though we pass through tribulation,
 All will be well;
Ours is such a full salvation,
 All, all is well.
Happy, still in God confiding;
Fruitful, if in Christ abiding;
Holy, through the Spirit's guiding;
 All must be well.

3 We expect a bright to-morrow;
 All will be well;
Faith can sing through days of sorrow,
 All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living or in dying,
 All must be well*.

214.

*"Glorious things are spoken of thee,
O city of God."*—Ps. lxxxvii. 3.

[DOUBLE 8s. 7s

1 GLORIOUS things of thee are spoken,
 Zion, city of our God;
He whose word cannot be broken,
 Form'd thee for his own abode.

Sundays after Trinity: Love.

On the rock of ages founded,
What can shake thy sure repose ?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

2 See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove ;
Who can faint, while such a river
Ever flows their thirst to assuage ?
Grace, which like the Lord, the giver,
Never fails from age to age.

3 Saviour, if of Zion's city
I through grace a member am,
Let the world deride or pity,
I will glory in thy name ;
Fading is the worldling's pleasure,
All his boasted pomp and show ;
Solid joys and lasting treasure,
None but Zion's children knowⁿ.

Sundays after Trinity: Love.

"GRAFT IN OUR HEARTS THE LOVE OF THY NAME."

215.

"*Thou shalt call his name Jesus.*"
MATT. i. 21.

[L.M.

1 JESUS,—the very thought is sweet :
In that dear name all heart-joys meet ;
But O, than honey sweeter far
The glimpses of his presence are.

Sundays after Trinity: *Lobe.*

- 2 No word is sung more sweet than this:
No name is heard more full of bliss.
No thought brings sweeter comfort nigh,
Than Jesus, Son of God Most High.
- 3 Jesu, the hope of souls forlorn,
How good to them for sin that mourn :
To them that seek thee, O how kind :—
But what art thou to them that find ?
- 4 Jesu, thou sweetness, pure and blest,
Truth's fountain, light of souls distress'd,
Surpassing all that heart requires,
Exceeding all that soul desires.
- 5 No tongue of mortal can express,
No letters write its blessedness :
Alone who hath thee in his heart
Knows, love of Jesus, what thou art.
- 6 We follow Jesus now, and raise
The voice of prayer, the hymn of praise,
That he at last may make us meet
With him to gain the heavenly seat^a.

216. “*That Christ may dwell in your hearts by faith.*” [C.M.
EPH. iii. 17.]

- 1 JESU, the very thought of thee
With sweetness fills the breast ;
But sweeter far thy face to see,
And in thy presence rest.
- 2 Tongue never spake, ear never heard,
Never from heart o'erflow'd
A dearer name, a sweeter word,
Than Jesus, Son of God.

Sundays after Trinity: Lobe

- 3 O hope of every contrite heart,
To penitents how kind,
To those who seek how good thou art;—
But what to those who find?
- 4 Ah, this no tongue can utter; this
No mortal page can show;
The love of Jesus, what it is,
None but his loved ones know.
- 5 Jesu, our only joy be thou,
As thou our prize wilt be;
Jesu, be thou our glory now,
And through eternity^c.

217.

"Thy name is as ointment poured forth."
SONG i. 3.

[C.M.]

- 1 How sweet the name of Jesus sounds
In a believer's ears:
It soothes his sorrows, heals his wounds,
And drives away his fear.
- 2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.
- 3 Dear name, the rock on which I build,
My shield and hiding-place;
My never-failing treasury, fill'd
With boundless stores of grace.
- 4 Jesu, my Shepherd, Husband, Friend,
My Prophet, Priest, and King,
My Lord, my life, my way, my end,—
Accept the praise I bring.

Sundays after Trinity: Love.

- 5 Weak is the effort of my heart,
And cold my warmest thought;
But, when I see thee as thou art,
I'll praise thee as I ought.
- 6 Till then I would thy love proclaim
With every fleeting breath;
And may the music of thy name
Refresh my soul in death^c.

218.

"Whom having not seen, ye love."

1 PET. i. 8.

[C.M.]

- 1 My blessed Saviour, is thy love
So great, so full, so free?
Behold, I give my love, my heart,
My life, my all, to thee.
- 2 I love thee for the glorious worth
Which in thyself I see;
I love thee for that shameful cross
Thou hast endured for me.
- 3 Though in the very form of God,
With heavenly glory crown'd,
Thou wouldst partake of human flesh
Beset with troubles round.
- 4 Thou wouldst like wretched man be made
In every thing but sin,
That we as like thee might become
As we unlike had been.
- 5 Like thee in faith, in meekness, love,
In every beauteous grace;
From glory thus to glory changed,
As we behold thy face^c.

219. *"We have not an High Priest which cannot be touched with the feeling of our infirmities."*
—HEB. iv. 15.

[C.M.]

- 1 WITH joy we meditate the grace
 Of our High Priest above ;
 His heart is made of tenderness,
 And yearns with faithful love.
- 2 Touch'd with a sympathy within,
 He knows our feeble frame :
 He knows what sore temptations mean,
 For he has felt the same.
- 3 He, in the days of feeble flesh,
 Pour'd out his cries and tears,
 And in his measure feels afresh
 What every member bears.
- 4 He'll never quench the smoking flax,
 But raise it to a flame ;
 The bruised reed he never breaks,
 Nor scorns the meanest name.
- 5 Then let our humble faith address
 His mercy and his power ;
 We shall obtain delivering grace
 In the distressing hour ^c.

220. *"The Lord is my light and my salvation."*
Ps. xxvii. 1.

[C.M.]

- 1 My God, the spring of all my joys,
 The life of my delights ;
 The glory of my brightest days,
 And comfort of my nights !
- 2 In darkest shades if he appear,
 My dawning is begun :
 He is my soul's sweet morning star,
 And he my rising sun.

Sundays after Trinity: **Lobe.**

3 The opening heavens around me shine,
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers, I am his^c.

221. "*The glory of this mystery, which is Christ in you the hope of glory.*" [DOUBLE 8s. 7s.
—COL. i. 27.

1 LOVE divine, all love excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown :
Jesu, thou art all compassion,
Pure unbounded love thou art ;
Visit us with thy salvation,
Enter every trembling heart.

2 Come, Almighty to deliver,
Let us all thy grace receive ;
Suddenly return, and never,
Never more thy temples leave.
Thee we would be always blessing ;
Serve thee as thy hosts above ;
Pray, and praise thee without ceasing ;
Glory in thy perfect love.

3 Finish then thy new creation,
Pure and spotless let us be :
Let us see thy great salvation,
Perfectly restored in thee.
Changed from glory into glory,
Till in heaven we take our place :
Till we cast our crowns before thee,
Lost in wonder, love, and praiseⁿ.

222.

"My soul followeth hard after thee."

Ps. lxiii. 8.

[8s. 8s. 6.

- 1 O Love divine, how sweet thou art,
When shall I find my willing heart
All taken up by thee ?
My thirsty spirit faints to prove
The greatness of redeeming love,
The love of Christ to me.
- 2 Stronger his love than death and hell,
Its riches are unsearchable :
The first-born sons of light
Desire in vain its depths to see ;
They cannot reach the mystery,
The length, and breadth, and height.
- 3 God only knows the love of God ;
O that it now were shed abroad
In this poor stony heart :
For love I sigh, for love I pine ;
This only portion, Lord, be mine,
Be mine this better part.
- 4 O that I could for ever sit,
With Mary, at the Master's feet ;
Be this my happy choice :
My only care, delight, and bliss,
My joy, my heaven on earth be this,
To hear the Bridegroom's voice.

223.

"Lovest thou me?"

JOHN xxi. 15.

[7s.

- 1 HARK ! my soul, it is the Lord ;
'Tis thy Saviour ; hear his word ;
Jesus speaks, and speaks to thee :
" Say, poor sinner, lov'st thou me ?

Sundays after Trinity : Love.

- 2 I deliver'd thee when bound,
And when bleeding, heal'd thy wound ;
Sought thee wandering, set thee right,
Turn'd thy darkness into light.
- 3 Can a woman's tender care
Cease towards the child she bare ?
Yes, she may forgetful be,
Yet will I remember thee.
- 4 Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.
- 5 Thou shalt see my glory soon,
When the work of grace is done :
Partner of my throne shalt be ;
Say, poor sinner, lov'st thou me ?"
- 6 Lord, it is my chief complaint
That my love is cold and faint :
Yet I love thee, and adore ;
O for grace to love thee more !.

224.

"I will love thee, O Lord my strength."

[SIX 8s.

Ps. xviii. 1.

- 1 THEE will I love, my strength, my tower ;
Thee will I love, my joy, my crown ;
Thee will I love with all my power,
In all thy works, and thee alone ;
Thee will I love till sacred fire
Fills my whole soul with pure desire.
- 2 I thank thee, uncreated Sun,
That thy bright beams on me have shined ;
I thank thee, who hast overthrown
My foes, and heal'd my wounded mind :
I thank thee, whose enlivening voice
Bids my freed heart in thee rejoice.

Sundays after Trinity: Love.

3 Uphold me in the doubtful race,
Nor suffer me again to stray ;
Strengthen my feet with steady pace
Still to press forward in thy way :
That all my powers, with all their might,
In thy sole glory may unite.

4 Thee will I love, my joy, my crown ;
Thee will I love, my Lord, my God ;
Thee will I love, beneath thy frown—
Or smile—thy sceptre or thy rod ;
What though my flesh and heart decay,
Thee shall I love in endless day ^h.

225. *“Her sins, which are many, are forgiven, for she loved much.”—* [DOUBLE C.M.
LUKE vii. 47.]

1 WE love thee, Lord ; yet not alone because thy bounteous hand
Showers down its rich and ceaseless gifts on ocean and on land ;
We praise thee, gracious Lord, for these, yet not for these alone
The incense of thy children’s love arises to thy throne.

2 We love thee, Lord, because, when we had err’d and gone astray,
Thou didst recall our wandering souls into the heavenward way,
When helpless, hopeless, we were lost in sin and sorrow’s night,
A guiding ray was granted us from thy pure fount of light.

Sundays after Trinity: Holiness.

3 Because, O Lord, thou lovedst us with everlasting love,
And sentest forth thy Son to die that we might live above;
Because, when we were heirs of wrath, thou gavest hopes of heaven;
We love because we much have sinned, and much have been forgiven^a.

Sundays after Trinity: Holiness.

“DAILY ENDEAVOURING OURSELVES TO FOLLOW THE BLESSED STEPS OF HIS MOST HOLY LIFE.”

226. “*Leaving us an example that ye should follow his steps.*”—1 PET. ii. 21. [C.M.]

- 1 LORD, as to thy dear cross we flee,
And plead to be forgiven,
So let thy life our pattern be,
And form our souls for heaven.
- 2 Help us, through good report and ill,
Our daily cross to bear;
Like thee, to do our Father’s will,
Our brethren’s griefs to share.
- 3 Let grace our selfishness expel,
Our earthliness refine,
And kindness in our bosoms dwell,
As free and true as thine.
- 4 If joy shall at thy bidding fly,
And grief’s dark day come on,
We, in our turn, would meekly cry,
Father, thy will be done.

Sundays after Trinity : Holiness.

- 5 Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like thine own, be all our aim
To conquer them by love.
- 6 Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow thee to heaven ^o.

35

227. *"A new heart will I give you, and a new spirit will I put within you."*—EZEK. xxxvi. 26.

[C.M.]

- 1 O for a heart to praise my God,
A heart from sin set free :
A heart that's sprinkled with the blood
So freely shed for me :
- 2 A heart resign'd, submissive, meek,
My dear Redeemer's throne ;
Where only Christ is heard to speak,
Where Jesus reigns alone :
- 3 A humble, lowly, contrite heart,
Believing, true, and clean ;
Which neither life nor death can part
From him that dwells within :
- 4 A heart in every thought renew'd,
And full of love divine,
Perfect, and right, and pure, and good,
A copy, Lord, of thine.
- 5 Thy nature, gracious Lord, impart ;
Come quickly from above ;
Write thy new name upon my heart,
Thy new best name of love ^o.

Sundays after Trinity: Holiness.

228.

"I am the way, the truth, and the life."

JOHN xiv. 6.

[C.M.]

- 1 THOU art the way,—to thee alone
From sin and death we flee;
And he, who would the Father seek,
Must seek him, Lord, by thee.
- 2 Thou art the truth,—thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.
- 3 Thou art the life,—the rending tomb
Proclaims thy conquering arm;
And those, who put their trust in thee,
Nor death nor hell shall harm.
- 4 Thou art the way, the truth, the life;
Grant us that way to know,
That truth to keep, that life to win
Whose joys eternal flow ^c.

229.

"Changed into the same image from glory to glory."—2 COR. iii. 18.

[C.M.]

- 1 O SAVIOUR, may we never rest
Till thou art form'd within;
Till thou hast calm'd our troubled breast,
And crush'd the power of sin.
- 2 O may we gaze upon thy cross,
Until the wondrous sight
Makes earthly treasures seem but dross,
And earthly sorrows light.
- 3 Until, released from carnal ties,
Our spirit upward springs,
And sees true peace above the skies,
True joy in heavenly things.

Sundays after Trinity: Holiness.

4 There, as we gaze, may we become
United, Lord, to thee;
And in a fairer, happier home
Thy perfect beauty see^c.

230.

"The things which are not seen are eternal."—2 COR. iv. 18.

[DOUBLE C.M.]

1 THE roseate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away:
O for the pearly gates of heaven;
O for the golden floor;
O for the Sun of Righteousness,
That setteth never more!

2 The highest hopes we cherish here,
How fast they tire and faint;
How many a spot defiles the robe
That wraps an earthly saint:
O for a heart that never sins;
O for a soul wash'd white;
O for a voice to praise our King,
Nor weary day or night.

3 Here faith is ours, and heavenly hope,
And grace to lead us higher;
But there are perfectness and peace
Beyond our best desire.
O by thy love and anguish, Lord,
O by thy life laid down,
O that we fall not from thy grace,
Nor cast away our crown^d.

Sundays after Trinity: Holiness.

231.

“Whom have I in heaven but thee?”

Ps. lxxiii. 25.

[SIX 8s.

1 THOU hidden love of God, whose height,
Whose depth unfathom'd no man knows :
I see from far thy beauteous light,
Inly I sigh for thy repose :

My heart is pain'd, nor can it be
At rest till it find rest in thee.

2 Is there a thing beneath the sun
That strives with thee my heart to share ?
Ah ! tear it thence, and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it hath found repose in thee.

3 O hide this self from me, that I
No more, but Christ in me, may live ;
My vile affections crucify,
Nor let one darling lust survive ;
In all things nothing may I see,
Nothing desire, or seek, but thee..

4 Each moment draw from earth away
My heart, that lowly waits thy call ,
Speak to my inmost soul, and say,
I am thy love, thy God, thy all :
To feel thy power, to hear thy voice,
To taste thy love, be all my choice ^h.

232.

“He saith unto them, Follow me. And they straightway left their nets and followed him.”—MATT. iv. 19, 20.

[8s. 7s.

1 JESUS calls us, o'er the tumult
Of our life's wild restless sea,
Day by day his sweet voice soundeth,
Saying, “Christian, follow me.”

Sundays after Trinity: Warfare and Pilgrimage.

- 2 As, of old, Apostles heard it
By the Galilean lake,
Turn'd from home, and toil, and kindred,
Leaving all for his dear sake.
- 3 Jesus calls us—from the worship
Of the vain world's golden store,
From each idol that would keep us—
Saying, “Christian, love me more.”
- 4 In our joys and in our sorrows,
Days of toil and hours of ease,
Still he calls, in cares and pleasures,
“Christian, love me more than these.”
- 5 Jesus calls us. By thy mercies,
Saviour, may we hear thy call,
Give our hearts to thy obedience,
Serve and love thee, best of all ^{m.}.

Sundays after Trinity: Warfare and Pilgrimage.

“MANFULLY TO FIGHT UNDER HIS BANNER AGAINST SIN, THE WORLD, AND THE DEVIL, AND TO CONTINUE CHRIST'S FAITHFUL SOLDIER AND SERVANT UNTO LIFE'S END.”

233. “*Be strong in the Lord, and in the power of his might.*” — EPH. vi. 10. [S.M.

- 1 SOLDIERS of Christ, arise,
And put your armour on;
Strong in the strength which God supplies,
Through his eternal Son.

Sundays after Trinity: Warfare and Pilgrimage.

- 2 Strong in the Lord of hosts,
And in his mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.
- 3 Stand then in his great might,
With all his strength endued;
But take, to arm you for the fight,
The panoply of God.
- 4 From strength to strength go on,
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day.
- 5 That having all things done,
And all your conflicts pass'd,
Ye may o'ercome, through Christ alone,
And stand entire at last.

234. "*They declare plainly that they seek a country.*"—HEB. xi. 14. [S.M.,
with refrain.

- 1 FROM Egypt lately come,
Where death and darkness reign,
We seek our new, our better home,
Where we our rest shall gain:
 Hallelujah!
We are on our way to God.
- 2 To Canaan's sacred bound
We haste with songs of joy,
Where peace and liberty are found,
And sweets that never cloy.
 Hallelujah!
We are on our way to God.

• Sundays after Trinity: Warfare and Pilgrimage.

3 There sin and sorrow cease,
And every conflict's o'er;
There we shall dwell in endless peace,
And never hunger more.
Hallelujah!
We are on our way to God.

4 There in celestial strains,
Enraptured myriads sing;
There love in every bosom reigns,
For God himself is king.
Hallelujah!
We are on our way to God.

5 We soon shall join the throng;
Their pleasures we shall share;
And sing the everlasting song,
With all the ransom'd there.
Hallelujah!
We are on our way to God.

6 How sweet the prospect is!
It cheers the pilgrim's breast:
We're journeying through the wilderness,
But soon shall gain our rest.
Hallelujah!
We are on our way to God.

235. "*Speak unto the children of Israel, that they go forward.*"—EXOD. xiv. 15. [7s.

1 Off in danger, oft in woe,
Onward, Christians, onward go:
Fight the fight, maintain the strife,
Strengthen'd with the bread of life.

Sundays after Trinity: Warfare and Pilgrimage.

- 2 Onward, Christians, onward go,
Join the war, and face the foe :
Will ye flee in danger's hour ?
Know ye not your Captain's power ?
- 3 Let your drooping hearts be glad :
March in heavenly armour clad :
Fight, nor think the battle long,
Victory soon shall tune your song.
- 4 Let not sorrow dim your eye,
Soon shall every tear be dry ;
Let not fears your course impede,
Great your strength, if great your need.
- 5 Onward then in battle move,
More than conquerors ye shall prove ;
Though opposed by many a foe,
Christian soldiers, onward go ¹.

236. *“Be of good cheer: it is I: be not afraid.”* [8s. 7s. 4. MATT. xiv. 27.]

- 1 WHY those fears ?—Behold, 'tis Jesus
Holds the helm and guides the ship :
Spread the sails, and catch the breezes
Sent to waft us through the deep,
To the regions
Where the mourners cease to weep.
- 2 Though the shore we hope to land on
Only by report is known,
Yet we freely all abandon,
Led by that report alone ;
And with Jesus
Through the trackless deep move on.

Sundays after Trinity: Warfare and Pilgrimage.

3 Led by that, we brave the ocean ;
 Led by that, the storms defy ;
Calm amidst tumultuous motion,
 Knowing that our Lord is nigh :
 Waves obey him,
 And the storms before him fly.

4 O what pleasures there await us :
 There the tempests cease to roar ;
There it is that those who hate us
 Can molest our peace no more :
 Trouble ceases
 On that tranquil happy shore °.

237.

*“These confessed that they were
strangers and pilgrims on
the earth.”—HEB. xi. 13.*

[8s. 7s. 4.

1 GUIDE me, O thou great Jehovah,
 Pilgrim through this barren land ;
I am weak, but thou art mighty ;
 Hold me with thy powerful hand :
 Bread of heaven,
 Feed me now and evermore.

2 Open now the crystal fountain,
 Whence the healing streams do flow ;
Let the fiery cloudy pillar
 Lead me all my journey through :
 Strong Deliverer,
 Be thou still my strength and shield.

3 When I tread the verge of Jordan,
 Bid my anxious fears subside,
Death of death and hell’s Destruction,
 Land me safe on Canaan’s side :
 Songs of praises
 I will ever give to thee °.

Sundays after Trinity: Warfare and Pilgrimage.

238. “*The ark of the covenant of the Lord went before them.*” [8s. 7s. 4s. —NUMB. x. 33.]

- 1 LEAD us, heavenly Father, lead us
O'er the world's tempestuous sea ;
Guard us, guide us, keep us, feed us,
For we have no help but thee ;
Yet possessing
Every blessing,
If our God our Father be.
- 2 Saviour, breathe forgiveness o'er us ;
All our weakness thou dost know ;
Thou didst tread this earth before us,
Thou didst feel its keenest woe ;
Lone and dreary,
Faint and weary,
Through the desert thou didst go.
- 3 Spirit of our God, descending,
Fill our hearts with heavenly joy ;
Love with every passion blending,
Pleasure that can never cloy :
Thus provided,
Pardon'd, guided,
Nothing can our peace destroy °.

239. “*The Lord is my shepherd: I shall not want.*” [SIX 8s. —PS. xxiii. 1.]

- 1 THE Lord my pasture shall prepare,
And feed me with a shepherd's care ;
His presence shall my wants supply,
And guard me with a watchful eye ;
My noon-day walks he shall attend,
And all my midnight hours defend.

Sundays after Trinity: Warfare and Pilgrimage.

- 2 When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads
My weary wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.
- 3 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.
- 4 Though in a bare and rugged way
Through devious lonely wilds I stray,
Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.

240. *"The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads."*—ISA. XXXV. 10. [SIX 8s.

- 1 LEADER of faithful souls, and guide
Of all that travel to the sky,
Come, and with us, e'en us abide,
Who would on thee alone rely;
On thee alone our spirits stay,
While held in life's uneven way.
- 2 Strangers and pilgrims here below,
This earth, we know, is not our place;
But hasten through the vale of woe,
And, restless to behold thy face,
Swift to our heavenly country move,
Our everlasting home above.

Sundays after Trinity: Warfare and Pilgrimage.

- 3 Through thee, who all our sins hast borne,
 Freely and graciously forgiven,
With songs to Zion we return,
 Contending for our native heaven ;
That palace of our glorious King,
 We find it nearer while we sing.
- 4 Raised by the breath of love divine,
 We urge our way with strength renew'd ;
The church of the first-born to join
 We travel to the mount of God ;
With joy upon our heads arise,
 And meet our Captain in the skies ^g.

241.

“The Lord is on my side; I will not fear.”
Ps. cxviii. 6.

[8a.]

- 1 WHY should I fear the darkest hour,
 Or tremble at the tempter's power ?
Jesus vouchsafes to be my tower.
- 2 Though hot the fight, why quit the field ?
 Why must I either fly or yield,
Since Jesus is my mighty shield ?
- 3 I know not what may soon betide,
 Or how my wants shall be supplied ;
But Jesus knows, and will provide.
- 4 Though sin would fill me with distress,
 The throne of grace I dare address,
For Jesus is my righteousness.
- 5 Though faint my prayers, and cold my love,
 My steadfast hope shall not remove,
While Jesus intercedes above.
- 6 Against me earth and hell combine ;
 But on my side is power divine ;
Jesus is all, and he is mine.

Sundays after Trinity: Warfare and Pilgrimage.

242. “*Here have we no continuing city, but we seek one to come.*”—HEB. xiii. 14. [L.M.]

- 1 WE’VE no abiding city here :
This may distress the worldling’s mind ;
But should not cost the saint a tear,
Who hopes a better rest to find.
- 2 We’ve no abiding city here ;
Sad truth, were this to be our home ;
But let the thought our spirits cheer,
We seek a city yet to come.
- 3 We’ve no abiding city here ;
We seek a city out of sight ;
Zion its name : the Lord is there :
It shines with everlasting light.
- 4 Zion, Jehovah is her strength ;
Secure, she smiles at all her foes ;
And weary travellers at length
Within her sacred walls repose.
- 5 O sweet abode of peace and love,
Where pilgrims freed from toil are bless’d,
Had I the pinions of a dove,
I’d fly to thee and be at rest.
- 6 But hush, my soul, nor dare repine ;
The time my God appoints is best :
While here, to do his will be mine ;
And his, to fix my time of rest^b.

243. “*O that I had wings like a dove, for then would I fly away and be at rest.*”— [104TH M.]
Ps. Iv. 6.

- 1 O HAD I, my Saviour, the wings of a dove,
How soon would I soar to thy presence above ;
How soon would I flee where the weary have rest,
And hide all my cares in thy sheltering breast.

Sundays after Trinity; Warfare and Pilgrimage.

- 2 Ah there the wild tempest for ever shall cease ;
No billow shall ruffle that haven of peace ;
Temptation and trouble alike shall depart,
All tears from the eye, and all sin from the heart.
- 3 Soon, soon may this Eden of promise be mine ;
Rise, bright Sun of Glory, no more to decline ;
Thy light, yet unrisen, the wilderness cheers ;
O what will it be when the fulness appears ^a.

244. *"If this cup may not pass from me except I drink it, thy will be done."*—MATT. xxvi. 42. [P.M.]

- 1 My God, my Father, while I stray,
Far from my home, on life's rough way,
O teach me from my heart to say,
Thy will be done.
- 2 Though dark my path and sad my lot,
Let me be still and murmur not ;
Or breathe the prayer divinely taught,
Thy will be done.
- 3 If thou should'st call me to resign
What most I prize, it ne'er was mine ;
I only yield thee what was thine ;
Thy will be done.
- 4 Let but my fainting heart be blest
With thy sweet Spirit for its guest,
My God, to thee I leave the rest,—
Thy will be done.
- 5 Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done.

Sundays after Trinity: Warning and Invitation.

6 Then, when on earth I breathe no more,
The prayer, oft mix'd with tears before,
I'll sing upon a happier shore,
Thy will be done. Amen.

Sundays after Trinity: Warning and Invitation.

“TO-DAY, IF YE WILL HEAR HIS VOICE, HARDEN NOT
YOUR HEARTS.”

245. *“Exhort one another daily while it is called
to-day.”—HEB. iii. 13.* [S.M.

1 To-MORROW, Lord, is thine,
Lodged in thy sovereign hand ;
And, if its sun arise and shine,
It shines by thy command.

2 The present moment flies,
And bears our life away ;
O make thy servants truly wise,
That they may live to-day.

3 Since on this wingèd hour
Eternity is hung,
Waken, by thine almighty power,
The aged and the young.

4 One thing demands our care :
O be it still pursued ;
Lest, slighted once, the season fair
Should never be renew'd.

Sundays after Trinity: Warning and Habitation.

5 To Jesus may we fly,
Swift as the morning light;
Lest life's young golden beams should die
In sudden endless night^e.

246. *"Let us labour to enter into that rest."*
HEB. iv. 11.

1 O WHERE shall rest be found,
Rest for the weary soul?
'Twere vain the ocean depths to sound,
Or pierce to either pole.

2 The world can never give
The bliss for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die.

3 Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.

4 There is a death, whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death!

5 Lord God of truth and grace,
Teach us that death to shun,
Lest we be banish'd from thy face,
And evermore undone.

6 Here would we end our quest:
Alone are found in thee
The life of perfect love,—the rest
Of immortality^e.

Saints' Days: the Church Triumphant.

247.

"The Spirit and the Bride say, Come."

[S.M.

REV. xxii. 17.

- 1 THE Spirit in our hearts
 Is whispering, Sinner, come :
 The Bride, the Church of Christ, proclaims
 To all her children, Come.
- 2 Let him that heareth say
 To all about him, Come :
 Let him that thirsts for righteousness,
 To Christ, the fountain, come.
- 3 Yea, whosoever will,
 O let him freely come,
 And freely drink the stream of life ;
 'Tis Jesus bids him come.
- 4 Lo, Jesus, who invites,
 Declares, I quickly come.
 Lord, even so we wait thine hour :
 O blest Redeemer, come*.

Saints' Days: The Church Triumphant.

"MAKE THEM TO BE NUMBERED WITH THY SAINTS IN
GLORY EVERLASTING."

THE INNOCENTS' DAY.

248.

*"There is hope in thine end that thy children
shall come again."*—JER. xxxi. 17.

[S.M.

- 1 GLORY to thee, O Lord,
 Who from this world of sin,
 By the fierce monarch's ruthless sword
 Those precious ones didst win.

Saints' Days: the Church Triumphant.

- 2 Glory to thee, O Lord ;
For now, all grief unknown,
They wait in patience their reward,
The martyr's heavenly crown.
- 3 Baptized in their own blood,
Earth's untried perils o'er,
They pass'd unconsciously the flood,
And safely gain'd the shore.
- 4 Glory to thee, for all
The ransom'd infant band,
Who since that hour have heard thy call,
And reach'd the quiet land.
- 5 O that our hearts within,
Like theirs, were pure and bright ;
O that, as free from wilful sin,
We shrank not from thy sight !
- 6 Lord, help us every hour
Thy cleansing grace to claim ;
In life to glorify thy power,
In death to praise thy name *.

249. "*Thus saith the Lord, Refrain thy voice from weeping.*"—JER. xxxi. 16. [C.M.]

- 1 O WEEP not o'er thy children's tomb,
O Rachel, weep not so :
The bud is cropp'd by martyrdom,
The flower in heaven shall blow.
- 2 Firstlings of faith, the murderer's knife
Has miss'd its deadliest aim :
The God, for whom they gave their life,
For them to suffer came.
- 3 Though feeble were their days and few,
Baptized in blood and pain,
He knows them, whom they never knew,
And they shall live again.

Saints' Days: the Church Triumphant.

4 Then weep not o'er thy children's tomb,
O Rachel, weep not so :
The bud is cropp'd by martyrdom,
The flower in heaven shall blow.

THE PRESENTATION OF CHRIST IN THE TEMPLE,
COMMONLY CALLED
THE PURIFICATION OF SAINT MARY THE VIRGIN.

250. *“They brought him to Jerusalem to present him to the Lord.”* —LUKE ii. 22. [8s. 7s.

1 In his temple now behold him ;
See the long-expected Lord :
Ancient prophets had foretold him ;
God hath now fulfill'd his word.
Now to praise him his redeemèd
Shall break forth with one accord.

2 In the arms of her who bore him,
Virgin pure, behold him lie ;
While his agèd saints adore him,
Ere in perfect faith they die.
Hallelujah ! Hallelujah !
Lo, the incarnate God Most High.

3 Jesu, by thy presentation,
Thou who didst for us endure,
Make us see thy great salvation,
Seal us with thy promise sure ;
And present us in thy glory
To thy Father, cleansed and pure.

4 Prince and Author of salvation,
Be thy boundless love our theme :
Jesu, praise to thee be given
By the world thou didst redeem,
With the Father and the Spirit,
Lord of majesty supreme. Amen.

Saints' Days: the Church Triumphant.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

251. *“Yea: rather blessed are they that hear the word of God, and keep it.”*—LUKE xi. 28. [L.M.]

- 1 AGE after age has call'd her bless'd,
 Yet none have fathom'd all her bliss;
Mothers, who read the secret best,
 Or angels,—yet its depths must miss.
- 2 To dwell at home with him for years,
 And prove his filial love her own;
In all a mother's tender cares
 To serve her Saviour in her Son:
- 3 To see before her day by day
 That perfect life expand and shine,
And learn by sight, as angels may,
 All that is holy and Divine:
- 4 Well may we heap her blessing up
 From age to age, from land to land,
Since Christ himself that brimming cup
 Gives to the lowliest Christian's hand;
- 5 The measure of a blessedness,
 Yet by that measure unexpress'd;
Sealing the mother's joy with “Yes,”
 The Christian's with his “rather bless'd”^b.

252. *“Blessed are the pure in heart: for they shall see God.”*—MATT. v. 8. [S.M.]

- 1 BLESS'D are the pure in heart,
 For they shall see our God:
The secret of the Lord is theirs,
 Their soul is Christ's abode.
- 2 The Lord, who left the heavens
 Our life and peace to bring,
To dwell in lowliness with men,
 Their pattern and their king:

Saints' Days: the Church Triumphant.

- 3 He to the lowly soul
Doth still himself impart,
And for his dwelling and his throne
Chooseth the pure in heart.
- 4 Lord, we thy presence seek ;
May ours this blessing be ;
Give us a pure and lowly heart,
A temple meet for thee ^e.

“WITH ALL THE COMPANY OF HEAVEN WE LAUD
AND MAGNIFY THY GLORIOUS NAME.”

253. “*Be ye followers of them who through faith and patience inherit the promises.*”—HEB. vi. 12. [S.M.]

- 1 FOR all thy saints, O Lord,
Who strove in thee to live,
Who follow'd thee, obey'd, adored,
Our grateful hymn receive.
- 2 For all thy saints, O Lord,
Accept our thankful cry ;
Who counted thee their great reward,
And strove in thee to die.
- 3 They all, in life and death,
With thee their Lord in view,
Learn'd from thy Holy Spirit's breath
To suffer and to do.
- 4 For this thy name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in thee ^e.

Saints' Days: the Church Triumphant.

254.

"The armies in heaven followed him."
REV. xix. 14.

[C.M.]

- 1 THE Son of God goes forth to war,
 A kingly crown to gain ;
 His blood-red banner streams afar.
 Who follows in his train ?
- 2 Who best can drink his cup of woe,
 Triumphant over pain ;
 Who patient bears his cross below,
 He follows in his train.
- 3 The martyr first, whose eagle eye
 Could pierce beyond the grave ;
 Who saw his Master in the sky,
 And call'd on him to save.
- 4 Like him, with pardon on his tongue,
 In midst of mortal pain,
 He pray'd for them that did the wrong :
 Who follows in his train ?
- 5 A glorious band, the chosen few,
 On whom the Spirit came :
 Twelve valiant saints, their hope they knew,
 And mock'd the cross and flame.
- 6 They met the tyrant's brandish'd steel,
 The lion's gory mane ;
 They bow'd their necks the death to feel :
 Who follows in their train ?
- 7 A noble army—men and boys,
 The matron and the maid ;
 Around the Saviour's throne rejoice,
 In robes of light array'd.
- 8 They climb'd the steep ascent of heaven
 Through peril, toil, and pain :
 O God, to us may grace be given
 To follow in their train .

Saints' Days: the Church Triumphant.

255. “*Great and marvellous are thy works, Lord
God Almighty; just and true are thy
ways, thou King of saints.*”—**REV. xv. 3.** [7s. 6s.]

1 FROM all thy saints in warfare, for all thy saints at rest,
To thee, O blessed Jesu, all praises be address'd.
Thou, Lord, didst win the battle that they might conquerors be;
Their crowns of living glory are lit with rays from thee.

[Insert here the stanza for the special Saint's Day to be celebrated.]

Saint Andrew.

2 Praise, Lord, for thine Apostle, the first to welcome thee,
The first to lead his brother the very Christ to see.
With hearts for thee made ready, watch we throughout the year,
Forward to lead our brethren to own thine Advent near.

Saint Thomas.

3 All praise for thine Apostle, whose short-lived doubtings prove
Thy perfect twofold nature, the fulness of thy love.
On all who wait thy coming shed forth thy peace,
O Lord,
And grant us faith to know thee, true Man, true God, adored.

Saint Stephen.

4 Praise for the first of Martyrs, who saw thee ready stand,
To aid in midst of torment, to plead at God's right hand.
Share we with him, if summon'd by death our Lord to own,
On earth the faithful witness, in heaven the martyr-crown.

Saints' Days: the Church Triumphant.

Saint John the Evangelist.

5 Praise for the loved disciple, exile on Patmos' shore;
Praise for the faithful record he to thy Godhead bore.
Praise for the mystic vision, through him to us
reveal'd ;
May we, in patience waiting, with thine elect be
seal'd.

The Innocents' Day.

6 Praise for thine infant Martyrs, by thee with ten-
derest love
Call'd early from the warfare to share the rest above.
O Rachel, cease thy weeping ; they rest from pains
and cares :
Lord, grant us hearts as guileless, and crowns as
bright as theirs.

The Conversion of Saint Paul.

7 Praise for the light from Heaven, praise for the
voice of awe,
Praise for the glorious vision the persecutor saw.
Thee, Lord, for his conversion, we glorify to-day :
So lighten all our darkness with thy true Spirit's
ray.

Saint Matthias.

8 Lord, thine abiding Presence directs the wondrous
choice ;
For one in place of Judas the faithful now rejoice.
Thy Church from false apostles for evermore defend,
And, by thy parting promise, be with her to the end.

Saint Mark.

9 For him, O Lord, we praise thee, the weak by grace
made strong,
Whose labours and whose Gospel enrich our
triumph-song.

Saints' Days: the Church Triumphant.

May we in all our weakness find strength from
thee supplied,
And all, as fruitful branches, in thee, the Vine,
abide.

Saint Philip and Saint James.

10 All praise for thine Apostle, bless'd guide to Greek
and Jew,
And him surnamed thy brother; keep us thy
brethren true.
And grant the grace to know thee, the way, the
truth, the life;
To wrestle with temptations till victors in the
strife.

Saint Barnabas.

11 The son of consolation, moved by thy law of love,
Forsaking earthly treasures, sought riches from
above.
As earth now teems with increase, let gifts of
grace descend,
That thy true consolations may through the world
extend.

Saint John Baptist.

12 We praise thee for the Baptist, forerunner of the
Word,
Our true Elias, making a highway for the Lord.
Of prophets last and greatest, he saw thy dawning
ray,
Make us the rather blessed, who love thy glorious
day.

Saint Peter.

13 Praise for thy great Apostle, the eager and the
bold;
Thrice falling, yet repentant, thrice charged to feed
thy fold.
Lord, make thy pastors faithful, to guard their
flocks from ill;
And grant them dauntless courage with humble
earnest will.

Saints' Days: the Church Triumphant.

Saint James.

14 For him, O Lord, we praise thee, who, slain by
 Herod's sword,
Drank of thy cup of suffering, fulfilling thus thy
 word.
Curb we all vain impatience to read thy veil'd
 decree;
And count it joy to suffer, if so brought nearer
 thee.

Saint Bartholomew.

15 All praise for thine Apostle, the faithful, pure, and
 true,
Whom, underneath the fig-tree, thine eye all-
 seeing knew.
Like him may we be guileless, true Israelites
 indeed;
That thine abiding Presence our longing souls
 may feed.

Saint Matthew.

16 Praise, Lord, for him whose Gospel thy human
 life declared,
Who, worldly gains forsaking, thy path of suf-
 fering shared.
From all unrighteous mammon, O give us hearts
 set free,
That we, whate'er our calling, may rise and follow
 thee.

Saint Luke.

17 For that beloved physician, all praise, whose Gospel
 shows
The healer of the nations, the sharer of our
 woes.
Thy wine and oil, O Saviour, on bruised hearts
 deign to pour,
And with true balm of Gilead anoint us evermore.

Saints' Days: the Church Triumphant.

Saint Simon and Saint Jude.

18 Praise, Lord, for thine Apostles, who seal'd their
 faith to-day :
 One love, one zeal impell'd them to tread the
 sacred way.
 May we with zeal as earnest the faith of Christ
 maintain,
 And, bound in love as brethren, at length thy rest
 attain.

GENERAL ENDING.

19 Apostles, Prophets, Martyrs, and all the sacred throng,
Who wear the spotless raiment, who raise the ceaseless song;
For these, pass'd on before us, Saviour, we thee adore,
And, walking in their footsteps, would serve thee more and more.

20 Then praise we God the Father, and praise we God the Son,
And God the Holy Spirit, eternal Three in One;
Till all the ransom'd number fall down before the throne,
And honour, power, and glory ascribe to God alone. Amen.

256. "We are compassed about with so great a cloud of witnesses."—HEB. xii. 1. [P.M.]

1 FOR all the saints, who from their labours rest,
Who thee by faith before the world confess'd,
Thy name, O Jesu, be for ever bless'd.
Alleluia !

Saints' Days: the Church Triumphant.

2 Thou wast their rock, their fortress, and their might;

Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their Light of light.

Alleluia!

3 O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victors' crown of gold.

Alleluia!

4 O blest Communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine.

Alleluia!

5 And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.

Alleluia!

6 The golden evening brightens in the west:
Soon, soon to faithful warriors comes the rest;
Sweet is the calm of Paradise the bless'd.

Alleluia!

7 But lo, there breaks a yet more glorious day:
The saints triumphant rise in bright array;
The King of Glory passes on his way.

Alleluia!

8 From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,

Singing to Father, Son, and Holy Ghost,

Alleluia! Amen.

Saints' Days: the Church Triumphant.

257. "*They sang a new song, saying, Thou art worthy.*"—REV. v. 9. [C.M.]

- 1 SING we the song of those who stand
 Around the eternal throne,
 Of every kindred, clime, and land,
 A multitude unknown.
- 2 Life's poor distinctions vanish here;
 To-day the young, the old,
 Our Saviour and his flock appear,
 One Shepherd and one fold.
- 3 Toil, trial, suffering still await
 On earth the pilgrim throng;
 Yet learn we in our low estate
 The church triumphant's song.
- 4 Worthy the Lamb for sinners slain,
 Cry the redeem'd above,
 Blessing and honour to obtain
 And everlasting love.
- 5 Worthy the Lamb, on earth we sing,
 Who died our souls to save;
 Henceforth, O death, where is thy sting?
 Thy victory, O grave?
- 6 Then Hallelujah! power and praise
 To God in Christ be given;
 May all, who now this anthem raise,
 Renew the strain in heaven.

258. "*To him that overcometh will I grant to sit with me in my throne.*"—REV. iii. 21. [C.M.]

- 1 GIVE me the wings of faith, to rise
 Within the veil, and see
 The saints above, how great their joys,
 How bright their glories be.

Saints' Days: the Church Triumphant.

- 2 Once they were mourning here below,
And wet their couch with tears:
They wrestled hard, as we do now,
With sins, and doubts, and fears.
- 3 I ask them whence their victory came;
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to his death.
- 4 They mark'd the footsteps that he trod;
His zeal inspired their breast;
And, following their incarnate God,
Possess the promised rest.
- 5 Our glorious Leader claims our praise,
For his own pattern given;
While the long cloud of witnesses
Show the same path to heaven ^c.

259.

"I beheld, and lo, a great multitude."
REV. vii. 9.

[C.M.]

- 1 How bright these glorious spirits shine:
Whence all their white array?
How came they to the blissful seats
Of everlasting day?
- 2 Lo, these are they from sufferings great,
Who came to realms of light,
And in the blood of Christ have wash'd
Those robes which shine so bright.
- 3 Now with triumphal palms they stand
Before the throne on high,
And serve the God they love, amidst
The glories of the sky.
- 4 His presence fills each heart with joy,
Tunes every mouth to sing;
By day, by night, the sacred courts
With glad Hosannas ring.

Saints' Days: the Church Triumphant.

- 5 The Lamb which dwells amidst the throne
Shall o'er them still preside ;
Feed them with nourishment divine,
And all their footsteps guide.
- 6 'Mong pastures green he'll lead his flock
Where living streams appear ;
And God the Lord from every eve
Shall wipe off every tear ^c.

260. *"They that be wise shall shine as the brightness of the firmament."*—DAN. xii. 3. [8s. 7s 7s.

- 1 Who are these like stars appearing,
These, before God's throne who stand ?
Each a golden crown is wearing,
Who are all this glorious band ?
Hallelujah ! hark, they sing,
Praising loud their heavenly King.
- 2 Who are these in dazzling brightness,
Clothed in God's own righteousness :
These, whose robes of purest whiteness
Shall their lustre still possess,
Still touch'd by time's rude hand,
Whence come all this glorious band ?
- 3 These are they who have contended
For their Saviour's honour long,
Wrestling on till life was ended,
Following not the sinful throng ;
These, who well the fight sustain'd,
Triumph by the Lamb have gain'd.
- 4 These are they whose hearts were riven,
Sore with woe and anguish tried,
Who in prayer full oft have striven
With the God they glorified ;
Now, their painful conflict o'er,
God has bid them weep no more ^o.

Saints' Days: the Church Triumphant.

261. "*What are these, which are arrayed in white robes?*"—REV. vii. 13. [DOUBLE 7s.]

- 1 **W**HAT are these in bright array?
This innumerable throng,
Round the altar night and day,
Hymning one triumphant song?
"Worthy is the Lamb once slain,
Blessing, honour, glory, power,
Wisdom, riches, to obtain,
New dominion every hour."
- 2 These through fiery trials trod;
These from great affliction came;
Now before the throne of God,
Seal'd with his almighty name;
Clad in raiment pure and white,
Victor-palms in every hand,
Through their dear Redeemer's might,
More than conquerors they stand.
- 3 Hunger, thirst, disease unknown,
On immortal fruits they feed;
Them the Lamb amidst the throne
Shall to living fountains lead:
Joy and gladness banish sighs,
Perfect love dispels all fears,
And for ever from their eyes
God shall wipe away the tears¹.

262. "*These are they which came out of great tribulation, and have washed their robes.*"—REV. vii. 14. [L.M.]

- 1 **L**o! round the throne, at God's right hand,
The saints, in countless myriads, stand:
Of every tongue redeem'd to God,
Array'd in garments wash'd in blood.

Saints' Days: the Church Triumphant.

- 2 Through tribulation great they came;
They bore the cross, despised the shame;
From all their labours now they rest,
In God's eternal glory bless'd.
- 3 Hunger and thirst they feel no more:
Nor sin, nor pain, nor death deplore;
The tears are wiped from every eye,
And sorrow yields to endless joy.
- 4 They see the Saviour face to face,
And sing the triumphs of his grace;
Him day and night they ceaseless praise,
To him their loud Hosannas raise:
- 5 Worthy the Lamb, for sinners slain,
Through endless years to live and reign;
Thou hast redeem'd us by thy blood,
And made us kings and priests to God ^a.

263.

"He hath prepared for them a city."

HEB. xi. 16.

[6a. 4a.

- 1 JERUSALEM on high
My song and city is,
My home whene'er I die,
The centre of my bliss:
O happy place,
When shall I be,
My God, with thee,
To see thy face?

- 2 There dwells my Lord, my King,
Judged here unfit to live;
There angels to him sing,
And lowly homage give:
O happy place, &c.

Saints' Days: the Church Triumphant.

- 3 The patriarchs of old
There from their travels cease ;
The prophets there behold
Their long'd-for Prince of Peace :
O happy place, &c.
- 4 The Lamb's apostles there
I might with joy behold,
The harpers I might hear
Harping on harps of gold :
O happy place, &c.
- 5 The bleeding martyrs, they
Within those courts are found,
Clothed in pure array,
Their soars with glory crown'd :
O happy place, &c.
- 6 Ah me, ah me ! that I
In Kedar's tents here stay :
No place like that on high ;
Lord, thither guide my way.
O happy place, &c.^w

ST. MICHAEL AND ALL ANGELS.

264.

"Are they not all ministering spirits?"
HEB. i. 14.

[8s.]

- 1 INSPIRER and hearer of prayer,
Thou Shepherd and Guardian of thine,
My all to thy covenant care
I sleeping and waking resign.
- 2 If thou art my shield and my sun,
The night is no darkness to me,
And, fast as my moments roll on,
They bring me but nearer to thee.

Saints' Days: the Church Triumphant.

- 3 Thy ministering spirits descend
 To watch while thy saints are asleep ;
 By day and by night they attend
 The heirs of salvation to keep.
- 4 Thy worship no interval knows,
 Their fervour is still on the wing ;
 And, while they protect my repose,
 They chant to the praise of my King.
- 5 I too, at the season ordain'd,
 Their chorus for ever shall join ;
 And love, and adore, without end,
 Their faithful Creator, and mine.

265. "*The angel of the Lord said, Go, speak all the words of this life.*"—**ACTS v. 20.** [P.M.]

- 1 HARK, hark, my soul ! Angelic songs are swelling
 O'er earth's green fields and ocean's wave-beat
 shore :
 How sweet the truth those blessed strains are
 telling
 Of that new life when sin shall be no more.
 Angels of Jesus,
 Angels of light,
 Singing to welcome
 The pilgrims of the night.
- 2 Onward we go, for still we hear them singing,
 Come, weary souls, for Jesus bids you come :
 And through the dark, its echoes sweetly ringing,
 The music of the Gospel leads us home.
 Angels of Jesus, &c.
- 3 Far, far away, like bells at evening pealing,
 The voice of Jesus sounds o'er land and sea ;
 And laden souls, by thousands meekly stealing,
 Kind Shepherd, turn their weary steps to thee.
 Angels of Jesus, &c.

Saints' Days: the Church Triumphant.

4 Rest comes at length; though life be long and dreary,
The day must dawn, and darksome night be past;
All journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last.

Angels of Jesus, &c.

5 Angels, sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above;
While we toil on, and mingle praise with weeping,
Till life's long night shall break in endless love.

Angels of Jesus, &c.

266. *"Behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."*—GEN. xxviii. 12. [DOUBLE C.M.]

1 It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
Peace on the earth, good will to men
From heaven's all gracious King:—
The world in solemn stillness lay
To hear the angels sing.

2 Still through the cloven skies they come
With peaceful wings unfurl'd;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

Saints' Days: the Church Triumphant.

- 3 O ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow ;
Look now, for glad and golden hours
Come swiftly on the wing :
O rest beside the weary road,
And hear the angels sing.
- 4 For lo, the days are hastening on,
By prophets seen of old,
When with the ever-circling years
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing^a.

ALL SAINTS' DAY.

267. *"We must through much tribulation enter into the kingdom of God."*—ACTS xiv. 22. [P.M.]

- 1 HEAD of the church triumphant
We joyfully adore thee ;
Till thou appear,
Thy members here
Shall sing like those in glory :
We lift our hearts and voices,
With bless'd anticipation,
And cry aloud,
And give to God
The praise of our salvation.
- 2 While in affliction's furnace,
And passing through the fire,
Thy love we praise
In grateful lays,
Which ever brings us nigher :

Saints' Days: the Church Triumphant.

We clap our hands, exulting
In thine almighty favour :
 The love divine
 That made us thine
Shall keep us thine for ever.

3 Thou dost conduct thy people
Through torrents of temptation :
 Nor will we fear,
 While thou art near,
The fire of tribulation ;
The world, with sin and Satan,
In vain our march opposes,
 By thee we shall
 Break through them all,
And sing the song of Moses.

4 By faith we see the glory
To which thou shalt restore us,
 The world despise,
 For that high prize
Which thou hast set before us :
And, if thou count us worthy,
We each, with dying Stephen,
 Shall see thee stand
 At God's right hand,
To call us up to heaven.

268.

"The whole family in heaven and earth."
EPH. iii. 15.

[C.M.]

1 COME, let us join our friends above
Who have obtain'd the prize,
And on the eagle wings of love
To joys celestial rise.

Saints' Days: the Church Triumphant.

- 2 Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.
- 3 One family, we dwell in him,
One church, above, beneath;
Though now divided by the stream,
The narrow stream of death.
- 4 One army of the living God,
To his command we bow;
Part of his host have cross'd the flood,
And part are crossing now.
- 5 Our spirits too shall quickly join,
Like theirs with glory crown'd;
And shout to see our Captain's sign,
To hear his trumpet sound.
- 6 O that we now might grasp our guide;
O that the word were given!
Come, Lord of hosts, the waves divide,
And land us all in heaven.

269. *"Lo, a great multitude, which no man could number, stood before the throne."*—REV. vii. 9. [DOUBLE 8s. 7s.

- 1 HARK the sound of holy voices, chanting at the crystal sea,
Hallelujah, Hallelujah, Hallelujah ! Lord, to thee;
Multitudes, which none can number, like the stars in glory stand
Clothed in white apparel, holding palms of victory in their hand.
- 2 Patriarch, and holy prophet, who prepared the way of Christ,
King, apostle, saint, confessor, martyr, and evangelist,

Saints' Days: the Church Triumphant.

Saintly maiden, godly matron, widows who have
watch'd to prayer,
Join'd in holy concert, singing to the Lord of all,
are there.

- 3 They have come from tribulation, and have wash'd
their robes in blood,
Wash'd them in the blood of Jesus; tried they
were, and firm they stood;
Mock'd, afflicted, scourged, imprison'd, stoned, tor-
mented, slain with sword,
They have conquer'd death and Satan by the might
of Christ the Lord.
- 4 Marching with thy cross their banner, they have
triumph'd, following
Thee, the Captain of Salvation, thee, their Saviour
and their King;
Gladly, Lord, with thee they suffer'd; gladly, Lord,
with thee they died;
And by death to life immortal they were born and
glorified.
- 5 Now they reign in heavenly glory, now they walk
in golden light;
Now they drink, as from a river, holy bliss and
infinite;
Love and peace they taste for ever, and all truth
and knowledge see
In the beatific vision of the Blessed Trinity.
- 6 God of God, the One-begotten, Light of Light,
Emmanuel,
In whose body join'd together all the saints for
ever dwell,
Pour upon us of thy fulness, that we may for ever-
more
God the Father, God the Son, and God the Holy
Ghost adore. Amen.

Almsgiving.

“WE HUMBLY BESEECH THEE MOST MERCIFULLY TO
ACCEPT OUR ALMS.”

270. “*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*” —MATT. xxv. 40. [C.M.]

- 1 FOUNTAIN of good, to own thy love
Our thankful hearts incline ;
What can we render, Lord, to thee,
When all the worlds are thine ?
- 2 But thou hast needy brethren here,
Partakers of thy grace,
Whose humble names thou wilt confess
Before thy Father’s face.
- 3 In their sad accents of distress
Thy pleading voice is heard ;
In them thou may’st be clothed, and fed,
And visited, and cheer’d.
- 4 Thy face with reverence and with love
We in thy poor would see ;
For, while we minister to them,
We do it, Lord, to thee^c.

271. “*All things come of thee, and of thine own have we given thee.*” —1 CHRON. xxix. 14. [P.M.]

- 1 O LORD of heaven and earth and sea,
To thee all praise and glory be ;
How shall we show our love to thee,
Giver of all ?

Almsgiving.

- 2 The golden sunshine, vernal air,
Sweet flowers and fruits thy love declare ;
Where harvests ripen, thou art there,
Giver of all.
- 3 For peaceful homes and healthful days,
For all the blessings earth displays,
We owe thee thankfulness and praise,
Giver of all.
- 4 For souls redeem'd, for sins forgiven,
For means of grace and hopes of heaven,
What can to thee, O Lord, be given,
Who givest all ?
- 5 We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to thee we lend,
Who givest all.
- 6 Whatever, Lord, we lend to thee
Repaid a thousandfold will be,
Then gladly will we give to thee,
Giver of all ;
- 7 To thee, from whom we all derive
Our life, our gifts, our power to give.
O may we ever with thee live,
Giver of all. Amen.

272.

*"As every man hath received the gift, even so minister the same one to another."—
1 PET. iv. 10.*

[S.M.

- 1 WE give thee but thine own,
Whate'er the gift may be :
All that we have is thine alone,
A trust, O Lord, from thee.

Holy Communion.

- 2 May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our firstfruits give.
- 3 O! hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled,
Are straying from the fold.
- 4 To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angel's work below.
- 5 The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christ-like thing.
- 6 And we believe thy word,
Though dim our faith may be ;
Whate'er for thine we do, O Lord,
We do it unto thee.

The Administration of the Lord's Supper, or Holy Communion.

“LIFT UP YOUR HEARTS.
WE LIFT THEM UP UNTO THE LORD.”

273. “Come; for all things are now ready.” [L.M.
LUKE xiv. 17.]

- 1 My God, and is thy table spread ?
And doth thy cup with love o'erflow ;
Thither be all thy children led,
And let them all thy sweetness know.

Holy Communion.

- 2 Hail, sacred feast, which Jesus makes,
Rich banquet of his flesh and blood !
Thrice happy he who here partakes
That sacred stream, that heavenly food.
- 3 Why are its bounties all in vain
Before unwilling hearts display'd ?
Was not for you the Victim slain ?
Are you forbid the children's bread ?
- 4 O let thy table honour'd be,
And furnish'd well with joyful guests :
And may each soul salvation see
That here its sacred pledges tastes^b.

274.

"I am that bread of life."
JOHN vi. 48.

[L.M.]

- 1 JESU, thou joy of loving hearts,
Thou Fount of Life, thou Light of men,
From the best bliss that earth imparts,
We turn unfill'd to thee again.
- 2 Thy truth unchanged hath ever stood ;
Thou savest those that on thee call ;
To them that seek thee, thou art good ;
To them that find thee, All in All.
- 3 We taste thee, O thou living Bread,
And long to feast upon thee still :
We drink of thee, the Fountain-head,
And thirst our souls from thee to fill.
- 4 Our restless spirits yearn for thee,
Where'er our changeful lot is cast :
Glad, when thy gracious smile we see ;
Blest, when our faith can hold thee fast.
- 5 O Jesu, ever with us stay ;
Make all our moments calm and bright ;
Chase the dark night of sin away ;
Shed o'er the world thy holy light^b.

Holy Communion.

275.

"This do in remembrance of me."

LUKE xxii. 19.

[C.M.]

- 1 ACCORDING to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.
- 2 Thy body, broken for my sake,
My bread from heaven shall be ;
Thy testimonial cup I take,
And thus remember thee.
- 3 Can I Gethsemane forget ?
Or there thy conflict see,
Thine agony and bloody sweat,
And not remember thee ?
- 4 When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee.
- 5 Remember thee, and all thy pains,
And all thy love to me ;
Yea, while a breath, a pulse remains,
Will I remember thee.
- 6 And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in thy kingdom come,
Jesu, remember me^o.

276.

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." — JOHN xvii. 21.

[C.M.]

- 1 LORD Jesu, are we one with thee ?
O height, O depth of love !
Thou one with us on Calvary,
We one with thee above.

Holy Communion.

- 2 Such was thy love, that for our sake
Thou didst from heaven come down ;
Our mortal flesh and blood partake,
In all our misery one.
- 3 Our sins, our guilt, in love divine,
Confess'd and borne by thee :
The sting, the curse, the wrath were thine
To set thy members free.
- 4 Ascended now, in glory bright,
Still one with us thou art ;
Nor life, nor death, nor depth, nor height
Thy saints and thee can part.
- 5 Ere long shall come that glorious day,
When, seated on thy throne,
Thou shalt to wondering worlds display,
That we in thee are one^c.

277. “*We will go into his tabernacles : we will worship at his footstool.*”—Ps. cxxxii. 7. [C.M.]

- 1 O GOD, unseen, yet ever near,
Thy presence may we feel ;
And thus, inspired with holy fear,
Before thy footstool kneel.
- 2 Here may thy faithful people know
The blessings of thy love ;
The streams that through the desert flow,
The manna from above.
- 3 We come, obedient to thy word,
To feast on heavenly food ;
Our meat, the body of the Lord ;
Our drink, his precious blood.
- 4 Thus would we all thy words obey,
For we, O God, are thine ;
And go rejoicing on our way,
Renew'd with strength divine^c.

Holy Communion.

278. *"I will not drink henceforth of this fruit of the vine, until I drink it new with you in my Father's kingdom."*—MATT. xxvi. 29. [C.M.]

- 1 THE hour is come ; the feast is spread :
Behold my body given ;
Behold my life-blood freely shed
To ransom souls for heaven.
- 2 When of this cup I drink again,
In glory and with you,
No tears its perfect joy shall stain,
A joy for ever new.
- 3 Ere then ten thousand thousand times
My table shall be spread,
And countless souls 'n distant climes
Be comforted and fed.
- 4 Grace, mercy, peace, be multiplied
To those who commune there ;
While seated by my Father's side
Their mansion I prepare.
- 5 But now these lips a different cup
For you must taste and drain,
And unrepiningly drink up
The dregs of bitter pain.
- 6 The griefs ye know not that are mine,
Nor yet my glories see ;
But break the bread and drink the wine,
And thus remember me ^c.

279. *"I will love him and will manifest myself to him."*—JOHN xiv. 21. [10a.]

- 1 HERE, O my Lord, I see thee face to face ;
Here faith can touch and handle things unseen ;
Here would I grasp with firmer hand thy grace,
And all my weariness upon thee lean.

Holy Communion.

- 2 Here would I feed upon the bread of God ;
Here drink with thee the royal wine of heaven ;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.
- 3 I have no help but thine ; nor do I need
Another arm save thine to lean upon ;
It is enough, my Lord, enough indeed ;
My strength is in thy might, thy might alone.
- 4 Mine is the sin, but thine the righteousness ;
Mine is the guilt, but thine the cleansing blood :
Here is my robe, my refuge, and my peace—
Thy blood, thy righteousness, O Lord, my God.
- 5 Too soon we rise ; the symbols disappear ;
The feast, though not the love, is pass'd and gone,
The bread and wine remove, but thou art here—
Nearer than ever—still my shield and sun.
- 6 Feast after feast thus comes and passes by ;
Yet passing, points to the glad feast above ;
Giving sweet foretastes of the festal joy,
The Lamb's great bridal feast of bliss and love ^{P.}.

280. *“My flesh is meat indeed, my blood is drink indeed.”*—JOHN vi. 55. [P.M.

- 1 BREAD of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead ;
- 2 Look on the heart by sorrow broken,
Look on the tears by sinners shed ;
And be thy feast to us the token
That by thy grace our souls are fed.

Holy Communion.

281. “*Whoso eateth my flesh and drinketh my blood hath eternal life.*”—JOHN vi. 54. [Six 7s.

- 1 BREAD of heaven, on thee we feed,
For thy flesh is meat indeed ;
Ever may our souls be fed
With this true and living bread ;
Day by day with strength supplied
Through the life of Him who died.
- 2 Vine of heaven, thy blood supplies
This blest cup of sacrifice :
Lord, thy wounds our healing give ;
To thy cross we look and live :
Jesu, may we ever be
Grafted, rooted, built in thee ^k.

282.

“*Behold the Lamb of God.*”
JOHN i. 36.

[P.M.

- 1 LAMB of God, whose bleeding love
We now recall to mind,
Send the answer from above,
And let us mercy find ;
Think on us who think on thee ;
And every struggling soul release ;
O remember Calvary,
And bid us go in peace.
- 2 By thine agonizing pain
And bloody sweat, we pray,
By thy dying love to man,
Take all our sins away :
Burst our bonds and set us free ;
From all iniquity release ;
O remember Calvary,
And bid us go in peace.

Holy Communion.

- 3 Let thy blood, by faith applied,
The sinner's pardon seal ;
Speak us freely justified,
And all our sickness heal :
By thy passion on the tree,
Let all our griefs and troubles cease ;
O remember Calvary,
And bid us go in peace.
- 4 Lord, we would not hence depart
Till thou our wants relieve,
Write forgiveness on our heart,
And all thine image give.
Still our souls shall cry to thee,
Till perfected in holiness,
O remember Calvary,
And bid us go in peace. Amen.

283. *“He brought me to the banqueting house, and his banner over me was love.”*—SONG ii. 4. [S.M.

- 1 SWEET feast of love divine :
'Tis grace that makes us free
To feed upon this bread and wine,
In memory, Lord, of thee.
- 2 Here every welcome guest
Waits, Lord, from thee to learn
The secrets of thy Father's breast,
And all thy grace discern.
- 3 Here conscience ends its strife,
And faith delights to prove
The sweetness of the bread of life,
The fulness of thy love.
- 4 The blood that flow'd for sin
In symbol here we see,
And feel the blessed pledge within,
That we are loved of thee.

Holy Communion.

- 5 O, if this glimpse of love
Is so divinely sweet,
What will it be, O Lord, above,
Thy gladdening smile to meet ;
- 6 To see thee face to face,
Thy perfect likeness wear ;
And all thy ways of wondrous grace
Through endless years declare ^e.

284.

"Ye do show the Lord's death till he come."
1 COR. xi. 26.

[Six 7s.

- 1 TILL he come—O let the words
Linger on the trembling chords ;
Let the little while between
In their golden light be seen ;
Let us think how heaven and home
Lie beyond that 'Till he come.'
- 2 When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast ?
Hush, be every murmur dumb :
It is only, till he come.
- 3 Clouds and conflicts round us press :
Would we have one sorrow less ?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper 'Till he come.'
- 4 See, the feast of love is spread,
Drink the wine, and break the bread :
Sweet memorials,—till the Lord
Call us round his heavenly board ;
Some from earth, from glory some,
Sever'd only, till he come ^k.

Holy Communion.

285. "*We all with open face, beholding as in a glass [8s. 6s. 8s. the glory of the Lord, are changed into the same image.]*"—2 COR. iii. 18.

- 1 LORD, when before thy throne we meet,
Thy goodness to adore,
From heaven, the eternal mercy-seat,
On us thy blessing pour ;
And make our inmost souls to be
An habitation meet for thee.
- 2 The body for our ransom given,
The blood in mercy shed,
With this immortal food from heaven,
Lord, let our souls be fed ;
And, as we round thy table kneel,
Help us thy quickening grace to feel.
- 3 Be thou, O Holy Spirit, nigh ;
Accept the humble prayer,
The contrite soul's repentant sigh,
The sinner's heartfelt tear ;
And let our adoration rise,
As fragrant incense, to the skies.

286. "*Lord, to whom shall we go? Thou hast the words of eternal life.*"—JOHN vi. 68.

[7s.

- 1 LORD, to whom except to thee
Shall our wandering spirits go ;
Thee whom it is light to see,
And eternal life to know ?
- 2 Awful is that life of thine
Which the Spirit's breath inspires ;
And the food must be divine
Which each new-born soul desires.

Holy Baptism.

- 3 Israel on the heavenly seed
Fed and died in days of yore ;
But the souls, that on thee feed,
Never thirst nor hunger more.
- 4 Lord, to whom except to thee
Shall we go when ills betide ?
Who except thyself can be
Hope and help and strength and guide ?
- 5 Who can cleanse the soul from sin,
Hear the prayer, and seal the vow ?
Who can fill the void within,
Blessèd Saviour, who but thou ?
- 6 Therefore evermore I'll give
Laud and praise, my God, to thee ;
Evermore in thee I live,
Evermore live thou in me !.

Holy Baptism.

“I ACKNOWLEDGE ONE BAPTISM FOR THE REMISSION
OF SINS.”

287. *“As long as he liveth, he shall be lent unto the Lord.”—1 SAM. i. 28.* [L.M.

- 1 God of that glorious gift of grace
By which thy people seek thy face,
When in thy presence we appear,
Vouchsafe us faith to venture near.
- 2 Confiding in thy truth alone,
Here, on the steps of Jesus' throne,
We lay the treasure thou hast given,
To be received and rear'd for heaven.

Holy Baptism.

- 3 Lent to us for a season, we
Lend *him* for ever, Lord, to thee ;
Assured that, if to thee *he* live,
We gain in what we seem to give.
- 4 Large and abundant blessings shed,
Warm as these prayers, upon *his* head ;
And on *his* soul the dews of grace,
Fresh as these drops upon *his* face.
- 5 Make *him* and keep *him* thine own child,
Meek follower of the Undefiled ;
Possessor here of grace and love,
Inheritor of heaven above ^a.

288. *"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."*— [L.M.
MATT. xxviii. 19.]

- 1 COME, Holy Ghost, descend from high,
Baptizer of our spirits thou,
The sacramental seal apply,
And witness with the water now.
- 2 Pour forth thy energy divine,
And sprinkle the atoning blood ;
May Father, Son, and Spirit join
To seal this child a child of God ^b.

289. *"That he may please him who hath chosen him to be a soldier."*— [C.M.
2 TIM. ii. 4.]

- 1 IN token that thou shalt not fear
Christ crucified to own,
We print the cross upon thee here,
And stamp thee his alone.

Holy Baptism.

- 2 In token that thou shalt not blush
 To glory in his name,
 We blazon here upon thy front
 His glory and his shame.
- 3 In token that thou shalt not flinch
 Christ's quarrel to maintain,
 But 'neath his banner manfully
 Firm at thy post remain.
- 4 In token that thou too shalt tread
 The path he travell'd by,
 Endure the cross, despise the shame,
 And sit thee down on high,
- 5 Thus outwardly and visibly
 We seal thee for his own ;
 And may the brow that wears his cross
 Hereafter share his crown ^c.

290. "*Suffer the little children to come unto me, and forbid them not.*"—MARK x. 14. [C.M.]

- 1 JESU, we lift our souls to thee ;
 Thy Holy Spirit breathe ;
 And let these little infants be
 Baptized into thy death.
- 2 O let thine unction on them rest,
 Thy grace their souls renew ;
 And write within their tender breast
 Thy name and nature too.
- 3 Thy faithful servants let them prove,
 Girded with truth divine ;
 Be sharers in thy dying love,
 And followers of thine.
- 4 Lord, plant us all into thy death,
 That we thy life may prove ;
 Partakers of thy cross beneath,
 And of thy crown above ^c.

Holy Baptism.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

291. *“And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”*—ACTS xxii. 16. [S.M.]

- 1 STAND, soldier of the cross,
Thy high allegiance claim,
And vow to hold the world but loss
For thy Redeemer's name.
- 2 Arise, and be baptized,
And wash thy sins away:
Thy faith and hope be realized,
Thy love avouch'd to-day.
- 3 Our heavenly country now,
Our Lord and Master, thine,
Receive imprinted on thy brow
His passion's awful sign.
- 4 No more thine own, but Christ's;
With all the saints of old,
Apostles, seers, evangelists,
And martyr throngs enroll'd,—
- 5 In God's whole armour strong,
Front hell's embattled powers:
The warfare may be sharp and long,
The victory must be ours.
- 6 O bright the conqueror's crown,
The song of triumph sweet,
When faith casts every trophy down
At our Great Captain's feet^e.

Catechism: Hymns for Children.

“STEADFAST IN FAITH, JOYFUL THROUGH HOPE, AND
ROOTED IN CHARITY.”

292. *“The children crying in the temple, and saying, Hosanna to the Son of David.”—
MATT. xxi. 15.* [C.M.]

- 1 HOSANNA ! raise the pealing hymn
 To David's Son and Lord ;
 With Cherubim and Seraphim
 Exalt the incarnate Word.
- 2 Hosanna ! Lord, our feeble tongue
 No lofty strains can raise :
 But thou wilt not despise the young,
 Who meekly chant thy praise.
- 3 Hosanna ! Sovereign, Prophet, Priest,
 How vast thy gifts, how free !
 Thy blood, our life ; thy word, our feast
 Thy name, our only plea.
- 4 Hosanna ! Master, lo, we bring
 Our offerings to thy throne ;
 Not gold, nor myrrh, nor mortal thing,
 But hearts to be thine own.
- 5 Hosanna ! once thy gracious ear
 Approved a lisping throng ;
 Be gracious still, and deign to hear
 Our poor but grateful song.
- 6 O Saviour, if, redeem'd by thee,
 Thy temple we behold,
 Hosannas through eternity
 We'll sing to harps of gold .

Catechism: Hymns for Children.

293. "*He shall grow up before him as a tender plant.*" [C.M.
ISA. liii. 2.]

- 1 WHEN Jesus left his Father's throne,
He chose an humble birth ;
Like us, unhonour'd and unknown,
He came to dwell on earth.
- 2 Like him may we be found below,
In wisdom's path of peace ;
Like him in grace and knowledge grow,
As years and strength increase.
- 3 Sweet were his words and kind his look,
When mothers round him press'd ;
Their infants in his arms he took,
And on his bosom bless'd.
- 4 Safe from the world's alluring harms,
Beneath his watchful eye,
Thus in the circle of his arms
May we for ever lie.
- 5 When Jesus into Salem rode,
The children sang around ;
For joy they pluck'd the palms, and strow'd
Their garments on the ground.
- 6 Hosanna our glad voices raise,
Hosanna to our king !
Should we forget our Saviour's praise,
The stones themselves would sing .

294. "*My Father, thou art the guide of my youth.*" [7s.
JER. iii. 4.]

- 1 GOD of mercy, throned on high,
Listen from thy lofty seat ;
Hear, O hear our feeble cry ;
Guide, O guide our wandering feet.

Catechism: Hymns for Children.

- 2 Young and erring travellers, we
All our dangers do not know ;
Scarcely fear the stormy sea,
Hardly feel the tempest blow.
- 3 Jesu, lover of the young,
Cleanse us with thy blood divine ;
Ere the tide of sin grow strong,
Save us, keep us, make us thine.
- 4 When perplex'd in danger's snare,
Thou alone our guide canst be ;
When oppress'd with woe and care,
Whom have we to trust but thee ?
- 5 Let us ever hear thy voice,
Ask thy counsel every day :
Saints and angels will rejoice,
If we walk in wisdom's way.
- 6 Saviour, give us faith, and pour
Hope and love on every soul ;
Hope, till time shall be no more ;
Love, while endless ages roll ¹.

295.

*"Jesus saith, Have ye never read, Out
of the mouth of babes and sucklings
thou hast perfected praise." —
MATT. xxi. 16.*

[7s. 6s.
with Chorus.

- 1 WHEN, his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name.
Nor did their zeal offend him,
But, as he rode along,
He let them still attend him,
And smiled to hear their song ;
Hosanna to Jesus they sang.

Catechism: Hymns for Children.

2 And since the Lord retaineth
His love for children still ;
Though now as King he reigneth
On Zion's heavenly hill ;
We'll flock around his banner,
Who sits upon the throne,
And cry aloud, Hosanna
To David's royal Son :
Hosanna to Jesus we'll sing.

296.

"Ye shall know the truth; and the truth shall make you free."—JOHN viii. 32. [6a. 5a.]

1 JESU, meek and gentle,
Son of God Most High;
Pitying, loving Saviour,
Hear thy children's cry.

2 Pardon our offences,
Loose our captive chains,
Break down every idol
Which our soul detains.

3 Give us holy freedom,
Fill our hearts with love
Draw us, holy Jesu,
To the realms above.

Catechism: Hymns for Children.

4 Lead us on our journey,
Be thyself the way
Through terrestrial darkness
To celestial day.

5 Jesu, meek and gentle,
Son of God Most High;
Pitying, loving Saviour,
Hear thy children's cry. Amen.

297.

"Of such is the kingdom of God."

LUKE xviii. 16.

[P.M.]

- 1 I THINK when I read that sweet story of old,
When Jesus was here among men,
How he call'd little children as lambs to his fold ;
I should like to have been with him then.
- 2 I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look when he
said,
"Let the little ones come unto me."
- 3 Yet still to his footstool in prayer I may go,
And ask for a share in his love,
And if I now earnestly seek him below,
I shall see him and hear him above :
- 4 In that beautiful place he is gone to prepare
For all who are wash'd and forgiven ;
And many dear children are gathering there,
For of such is the kingdom of heaven.

Catechism : Hymns for Children.

298. “*The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.*”— [S.M.
EXOD. xxiii. 19.]

- 1 FAIR waved the golden corn,
In Canaan’s pleasant land,
When full of joy, some shining morn,
Went forth the reaper-band.
- 2 To God, so good and great,
Their cheerful thanks they pour,
Then carry to his temple-gate
The choicest of their store.
- 3 For thus the holy word,
Spoken by Moses, ran—
“The first ripe ears are for the Lord,
The rest he gives to man.”
- 4 Like Israel, Lord, we give
Our earliest fruits to thee,
And pray that, long as we shall live,
We may thy children be.
- 5 Thine is our youthful prime,
And life and all its powers ;
Be with us in our morning time,
And bless our evening hours.
- 6 In wisdom let us grow,
As years and strength are given,
That we may serve thy church below,
And join thy saints in heaven ^e.

299. “*The name of thy holy Child Jesus.*” [C.M.
ACTS iv. 30.]

- 1 THERE is a name I love to hear ;
I love to sing its worth ;
It sounds like music in mine ear,
The sweetest name on earth.

Catechism: Hymns for Children.

- 2 It tells me of a Saviour's love
Who died to set me free ;
It tells me of his precious blood,
The sinner's perfect plea.
- 3 It tells me of a Father's smile
Beaming upon his child ;
It cheers me through this little while,
Through desert, waste, and wild.
- 4 Jesus, the name I love so well,
The name I love to hear :
No saint on earth its worth can tell,
No heart conceive how dear.
- 5 This name shall shed its fragrance still
Along this thorny road,
Shall sweetly smooth the rugged hill,
That leads me up to God.
- 6 And there with all the blood-bought throng,
From sin and sorrow free,
I'll sing the new eternal song
Of Jesus' love to me ^c.

300.

“Strait is the gate and narrow is the way which leadeth unto life.”—MATT. vii. 14. [C.M.]

- 1 THERE is a path that leads to God,
All others go astray ;
Narrow but pleasant is the road,
And Christians love the way.
- 2 It leads straight through this world of sin,
And dangers must be pass'd ;
But those who boldly walk therein
Will get to heaven at last.
- 3 How shall an infant pilgrim dare
This dangerous path to tread ?
For on the way is many a snare
For youthful travellers spread.

Catechism: Hymns for Children.

- 4 While the broad road, where thousands go,
 Lies near and opens fair ;
And many turn aside, I know,
 To walk with sinners there.
- 5 But lest my feeble steps should slide,
 Or wander from thy way,
Lord, condescend to be my guide,
 And I shall never stray.
- 6 Then I may go without alarm,
 And trust his word of old,
“The lambs, he’ll gather with his arm,
 And lead them to the fold.”
- 7 Thus I may safely venture through
 Beneath my Shepherd’s care ;
And keep the gate of heaven in view,
 Till I shall enter there ^c.

AN INFANT’S MORNING HYMN.

301. “*He shall cover thee with his feathers, and under his wings shalt thou trust.*”—Ps. xci. 4. [C.M.]

- 1 THE morning bright with rosy light
 Has waked me from my sleep ;
Father, I own thy love alone
 Thy little one doth keep.
- 2 All through the day, I humbly pray,
 Be thou my guard and guide ;
My sins forgive, and let me live,
 Lord Jesu, near thy side.
- 3 O make thy rest within my breast,
 Great Spirit of all grace ;
Make me like thee, then shall I be
 Prepared to see thy face ^c.

Catechism: Hymns for Children.

AN INFANT'S EVENING HYMN.

302. *"He shall gather the lambs with his arm, and carry them in his bosom."*—ISA. xl. 11. [8s. 7s.

- 1 JESU, tender Shepherd, hear me,
 Bless thy little lamb to-night;
Through the darkness be thou near me,
 Keep me safe till morning light.
- 2 Through this day thy hand has led me,
 And I thank thee for thy care;
Thou hast warm'd me, clothed and fed me,
 Listen to my evening prayer.
- 3 Let my sins be all forgiven,
 Bless the friends I love so well;
Take me, when I die, to heaven,
 Happy there with thee to dwell^m.

303. *"God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."*—
GAL. iv. 6. [L.M.

- 1 GREAT God, and wilt thou condescend
 To be my Father and my Friend;
I a poor child, and thou so high,
 The Lord of earth, and air, and sky?
- 2 Art thou my Father? canst thou bear
 To hear my poor imperfect prayer?
Or wilt thou listen to the praise
 That such a little one can raise?
- 3 Art thou my Father? let me be
 A meek, obedient child to thee;
And try in word, and deed, and thought,
 To serve and please thee as I ought.

Catechism: Hymns for Children.

4 Art thou my Father? then at last,
When all my days on earth are pass'd,
Send down and take me in thy love,
To be thy better child above^a.

304.

"Jesus called a little child unto him."

[7s.]

MATT. xviii. 2.

- 1 GENTLE Jesu, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.
- 2 Fain I would to thee be brought;
Dearest Lord, forbid it not;
Give me, dearest Lord, a place
In the kingdom of thy grace.
- 3 Lamb of God, I look to thee;
Thou shalt my example be;
Thou art gentle, meek, and mild,
Thou wast once a little child.
- 4 Loving Jesu, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what thou art,
Live thyself within my heartⁱ.

305.

"He shall be filled with the Holy Ghost, even from his mother's womb."—LUKE i. 15. [S.M.]

- 1 COME, Holy Spirit, come;
O hear an infant's prayer:
Stoop down, and make my heart thy home,
And shed thy blessing there.
- 2 Thy light, thy love impart,
And let it ever be
A holy, humble, happy heart,
A dwelling-place for thee.

Catechism : Hymns for Children.

8 Let thy rich grace increase,
Through all my early days,
The fruits of righteousness and peace,
To thine eternal praise*.

306. *“My heart shall rejoice in thy salvation.”* [C.M.
Ps. xiii. 5. *With Chorus.*

1 SALVATION, O the joyful sound !
 ’Tis pleasure to our ears,
A sovereign balm for every wound,
 A cordial for our fears.
 Glory, honour, praise, and power,
 Be unto the Lamb for ever !
 Jesus Christ is our Redeemer ;
 Hallelujah ! praise the Lord.

2 Buried in sorrow and in sin,
 At hell’s dark door we lay ;
But we arise, by grace divine,
 To see a heavenly day.
 Glory, honour, &c.

3 Salvation ! let the echo fly
 The spacious earth around,
While all the armies of the sky
 Conspire to raise the sound.
 Glory, honour, &c.

GRACES BEFORE AND AFTER MEAT.

I.

307. *“He blessed and brake, and gave the loaves to his
disciples.”*—MATT. xiv. 19. [L.M.

BE present at our table, Lord,
Be here and everywhere adored ;
Thy creatures bless, and grant that we
May feast in paradise with thee*.

Catechism: Hymns for Children.

II.

"Every creature of God is good, if it be received with thanksgiving."
1 TIM. iv. 4.

We thank thee, Lord, for this our food,
For life, and health, and every good :
May manna to our souls be given,
The bread of life sent down from heaven ^a.

SUNDAY SCHOOL OPENING HYMN.

308. *"Draw nigh to God; and he will draw nigh to you."*—JAMES iv. 8. [S.M.]

- 1 WE come, Lord, to thy feet,
On this thy holy day :
O come to us, while here we meet
To learn, and praise, and pray.
- 2 Our many sins forgive,
The Holy Spirit send ;
And teach us to begin to live
The life that knows no end.
- 3 Lord, fill our hearts with love,
Our teachers' labours own ;
That we and they may meet above,
To sing before thy throne^e.

SUNDAY SCHOOL CLOSING HYMN.

309. *"Other fell into good ground, and brought forth fruit."*—MATT. xiii. 8. [C.M.]

- 1 O LORD, our hearts would give thee praise,
Ere now our school we end ;
For this thy day, the best of days,
Jesu, the children's Friend.

Catechism : Hymns for Children.

- 2 Lord, graft thy word in every heart,
Our souls from sin defend,
That we from thee may ne'er depart,
Jesu, the children's Friend.
- 3 Lord, bless our homes and give us grace,
Thy Sabbaths so to spend,
That we in heaven may find a place,
With thee, the children's Friend ^c.

310. *"The child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him."*—LUKE ii. 40. [C.M.]

- 1 By cool Siloam's shady rill
How sweet the lily grows !
How sweet the breath beneath the hill
Of Sharon's dewy rose !
- 2 Lo, such the child whose early feet
The paths of peace have trod ;
Whose secret heart, with influence sweet,
Is upward drawn to God.
- 3 By cool Siloam's shady rill
The lily must decay ;
The rose, that blooms beneath the hill,
Must shortly fade away.
- 4 O thou, whose infant feet were found
Within thy Father's shrine,
Whose years, with changeless virtue crown'd,
Were all alike divine :
- 5 Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age, and death,
To keep us still thine own ^c.

Catechism: Hymns for Children.

311. “*The earth is full of the goodness of the Lord.*” [L.M.
Ps. xxxiii. 5.

- 1 YES, God is good ; in earth and sky,
From ocean-depths and spreading wood,
Ten thousand voices seem to cry,
God made us all, and God is good.
- 2 The sun that keeps his trackless way,
And downward pours his golden flood,
Night’s sparkling hosts, all seem to say
In accents clear, that God is good.
- 3 The merry birds prolong the strain,
Their song with every spring renew’d ;
And balmy air, and falling rain,
Each softly whispers, God is good.
- 4 I hear it in the rushing breeze ;
The hills that have for ages stood,
The echoing sky and roaring seas,
All swell the chorus, God is good.
- 5 Yes, God is good, all Nature says,
By God’s own hand with speech endued ;
And man, in louder notes of praise,
Should sing for joy that God is good.
- 6 For all thy gifts we bless thee, Lord ;
But chiefly for our heavenly food ;
Thy pardoning grace, thy quickening word,
These prompt our song that God is good^b.

312. “*O Lord, our Lord, how excellent is thy name in all the earth.*”—Ps. viii. 9. [C.M.

- 1 I SING the almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

- 2 I sing the wisdom that ordain'd
 The sun to rule the day ;
 The moon shines full at his command,
 And all the stars obey.
- 3 Lord, how thy wonders are display'd
 Where'er I turn my eye ;
 If I survey the ground I tread,
 Or gaze upon the sky.
- 4 There's not a plant nor flower below
 But makes thy glories known ;
 And clouds arise, and tempests blow
 By order from thy throne.
- 5 His hand is my perpetual guard ;
 He keeps me with his eye :
 Why should I, then, forget the Lord,
 Who is for ever nigh ?^o

313.

"O how I love thy law!"
Ps. cxix. 97.

[7a.]

- 1 HOLY Bible, book divine,
 Precious treasure, thou art mine ;
 Mine, to tell me whence I came ;
 Mine, to teach me what I am.
- 2 Mine, to chide me when I rove ;
 Mine, to show a Saviour's love ;
 Mine art thou to guide my feet ;
 Mine, to judge, condemn, acquit.
- 3 Mine, to comfort in distress,
 If the Holy Spirit bless ;
 Mine, to show by living faith
 Man can triumph over death.
- 4 Mine, to tell of joys to come,
 Light and life beyond the tomb ;
 Holy Bible, book divine,
 Precious treasure, thou art mine¹.

314.

"There is a friend that sticketh closer than a brother"—PROV. xviii. 24. [8s. 4a.]

1 ONE there is above all others,

O how he loves !

His is love beyond a brother's,

O how he loves !

Earthly friends may fail or leave us,

One day soothe, the next day grieve us,

But this Friend will ne'er deceive us,

O how he loves !

2 'Tis eternal life to know him,

O how he loves !

Think, O think how much we owe him,

O how he loves !

With his precious blood he bought us,

In the wilderness he sought us,

To his fold he safely brought us,

O how he loves !

3 We have found a friend in Jesus,

O how he loves !

'Tis his great delight to bless us,

O how he loves !

How our hearts delight to hear him

Bid us dwell in safety near him ;

Why should we distrust or fear him ?

O how he loves !

4 Through his name we are forgiven,

O how he loves !

Backward shall our foes be driven,

O how he loves !

Best of blessings he'll provide us,

Nought but good shall e'er betide us,

Safe to glory he will guide us,

O how he loves !*

Catechism : Hymns for Children.

315. “*They have washed their robes, and made them white in the blood of the Lamb.*” [with Refrain. C.M. Rev. vii. 14.]

- 1 AROUND the throne of God in heaven
Thousands of children stand ;
Children whose sins are all forgiven,
A holy happy band,
Singing, Glory, glory, glory.
- 2 In flowing robes of spotless white
See every one array’d :
Dwelling in everlasting light,
And joys that never fade,
Singing, Glory, glory, glory.
- 3 What brought them to that world above,
That heaven so bright and fair,
Where all is peace, and joy, and love :
How came those children there,
Singing, Glory, glory, glory ?
- 4 Because the Saviour shed his blood
To wash away their sin,
Bathed in that precious purple flood,
Behold them white and clean,
Singing, Glory, glory, glory.
- 5 On earth they sought the Saviour’s grace,
On earth they loved his name ;
So now they see his blessed face,
And stand before the Lamb :
Singing, Glory, glory, glory.
- 6 And is that fountain flowing yet ?
Bless’d Saviour, lead us there ;
That we those happy ones may meet,
And in their praises share,
Singing Glory, glory, glory.

Catechism : Hymns for Children.

316. “We are journeying unto the place of which the Lord said, I will give it you: come thou with us.”—NUMB. x. 29. [P.M.]

- 1 THERE is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day;
O how they sweetly sing,
Worthy is our Saviour King,
Loud let his praises ring,
Praise, praise for aye.
- 2 Come to this happy land,
Come, come away:
Why will ye doubting stand?
Why still delay?
O we shall happy be,
When from sin and sorrow free;
Lord, we shall live with thee,
Blest, blest for aye.
- 3 Bright in that happy land
Beams every eye;
Kept by a Father’s hand,
Love cannot die.
On then to glory run,
Be a crown and kingdom won;
And bright above the sun
Reign, reign for aye.

317. “They desire a better country.” [P.M.] HEB. xi. 16.

- 1 WE speak of the realms of the blest,
Of that country so bright and so fair;
And oft are its glories confess’d;
But what must it be to be there?

Confirmation.

- 2 We speak of its pathways of gold,
 Of its walls deck'd with jewels most rare,
 Its wonders and pleasures untold ;
 But what must it be to be there ?
- 3 We speak of its freedom from sin,
 From sorrow, temptation, and care,
 From trials without and within ;
 But what must it be to be there ?
- 4 We speak of its anthems of praise,
 With which we can never compare,
 The sweetest on earth we can raise ;
 But what must it be to be there ?
- 5 We speak of its service of love,
 Of the robes which the glorified wear,
 The church of the First-born above ;
 But what must it be to be there ?
- 6 Do thou, Lord, midst pleasure or woe,
 Still for heaven our spirits prepare ;
 And shortly we also shall know,
 And feel what it is to be there.

Confirmation.

“LET THY FATHERLY HAND, WE BESEECH THEE, EVER
 BE OVER THEM.”

318. *“Thou hast avouched the Lord this day to be
thy God.”—DEUT. xxvi. 17.* [SIX 8s.

- 1 **LORD**, shall thy children come to thee ?
 A boon of love divine we seek :
 Brought to thine arms in infancy,
 Ere heart could feel, or tongue could speak,
 Thy children pray for grace, that they
 May come themselves to thee to-day.

Confirmation.

- 2 Lord, shall we come ? and come again,
 Oft as we see yon table spread,
And, tokens of thy dying pain,
 The wine pour'd out, the broken bread ?
Bless, bless, O Lord, thy children's prayer,
That they may come and find thee there.
- 3 Lord, shall we come ? not thus alone,
 At holy time, or solemn rite,
But every hour till life be flown,
 Through weal or woe, in gloom or light,
Come to thy throne of grace, that we
In faith, hope, love, confirm'd may be.
- 4 Lord, shall we come ? come yet again ?
 Thy children ask one blessing more :
To come, not now alone ;—but then
 When life, and death, and time are o'er,
Then, then to come, O Lord, and be
Confirm'd in heaven, confirm'd by thee ^{g.}.

319. *“My heart is fixed, O God, my heart is fixed.”* [L.M. Ps. lvii. 7.]

- 1 O HAPPY day, that fix'd my choice
 On thee, my Saviour and my God :
Well may this glowing heart rejoice,
 And tell its raptures all abroad.
- 2 O happy bond, that seals my vows
 To him who merits all my love :
Let cheerful anthems fill his house,
 While to that sacred shrine I move.
- 3 Now rest my long-divided heart,
 Fix'd on this blissful centre, rest :
O who with earth would grudge to part,
 When call'd with angels to be bless'd ?

Confirmation.

- 4 High heaven, that heard the solemn vow,
That vow renew'd shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear^b.

320. *"I am not ashamed, for I know whom I have believed."*—2 Tim. i. 12. [L.M.]

- 1 JESU, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days:
- 2 Ashamed of Jesus,—of that Friend
On whom my hopes of heaven depend?
No, when I blush, be this my shame,
That I no more revere his name.
- 3 Ashamed of Jesus? Yes, I may
When I've no guilt to wash away,
No tear to wipe, no joy to crave,
No fears to quell, no soul to save.
- 4 Till then—nor is the boasting vain—
Till then I boast a Saviour slain;
And O may this my portion be,
That Saviour not ashamed of me^a.

321. *"What things were gain to me, those I counted loss for Christ."*—Phil. iii. 7. [DOUBLE 8s. 7s.]

- 1 JESU, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

Confirmation.

- 2 Man may trouble and distress me,
 'Twill but drive me to thy breast ;
Life with trials hard may press me,
 Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
 While thy love is left to me ;
O 'twere not in joy to charm me,
 Were that joy unmix'd with thee.
- 3 Take, my soul, thy full salvation ;
 Rise o'er sin, and fear, and care ;
Joy to find in every station
 Something still to do or bear :
Think what Spirit dwells within thee ;
 What a Father's smile is thine ;
What a Saviour died to win thee ;
 Child of heaven, shouldst thou repine ?
- 4 Haste then on from grace to glory,
 Arm'd by faith, and wing'd by prayer ;
Heaven's eternal day 's before thee,
 God's own hand shall guide thee there.
Soon shall close thy earthly mission,
 Swift shall pass thy pilgrim days ;
Hope soon change to glad fruition,
 Faith to sight, and prayer to praiseⁿ.

322. *"Put on the whole armour of God."* [DOUBLE S.M.
EPH. vi. 11.

- 1 JESU, my strength, my hope,
 On thee I cast my care ;
With humble confidence look up,
 And know thou hear'st my prayer.
Give me on thee to wait
 Till I can all things do ;
On thee, almighty to create,
 Almighty to renew.

Confirmation.

2 I want a sober mind,
A self-renouncing will,
That tramples down and casts behind
The baits of pleasing ill ;
A soul inured to pain,
To hardship, grief, and loss,
Bold to take up, firm to maintain
The consecrated cross.

3 I want a godly fear,
A quick discerning eye,
That looks to thee when sin is near,
And sees the tempter fly ;
A spirit still prepared,
And arm'd with jealous care,
For ever standing on its guard,
And watching unto prayer.

4 I rest upon thy word,
The promise is for me ;
My succour and salvation, Lord,
Shall surely come from thee.
But let me still abide,
Nor from my hope remove,
Till thou my patient spirit guide
Into thy perfect love^r.

323. “*Thy statutes have been my songs in the house
of my pilgrimage.*”—Ps. cxix. 54.

[72]

1 CHILDREN of the heavenly King,
As ye journey, sweetly sing ;
Sing your Saviour's worthy praise,
Glorious in his works and ways.

2 We are travelling home to God,
In the way the fathers trod :
They are happy now ; and we
Soon their happiness shall see.

Confirmation.

- 3 Shout, ye little flock and blest ;
You on Jesus' throne shall rest :
There your seat is now prepared,
There your kingdom and reward.
- 4 Lift your eyes, ye sons of light ;
Zion's city is in sight :
There our endless home shall be,
There our Lord we soon shall see.
- 5 Fear not, brethren ; joyful stand
On the borders of your land ;
Christ, the everlasting Son,
Bids you undismay'd go on.
- 6 Lord, obediently we go,
Gladly leaving all below :
Only thou our leader be,
And we still will follow thee¹.

324. *"I press toward the mark for the prize of the high calling of God."*—PHIL. iii. 14. [C.M.]

- 1 AWAKE, my soul, stretch every nerve,
And press with vigour on :
A heavenly race demands thy zeal,
And an immortal crown.
- 2 A cloud of witnesses around
Hold thee in full survey :
Forget the steps already trod,
And onward urge thy way.
- 3 'Tis God's all-animating voice
That calls thee from on high ;
'Tis his own hand presents the prize
To thine aspiring eye.

Confirmation.

4 Blest Saviour, introduced by thee,
Have I my race begun ;
And, crown'd with victory, at thy feet
I'll lay my honours down ^c.

[To be sung after the benedictory prayer, "Defend, O Lord, this thy servant with thy heavenly grace, that he may continue thine for ever," &c.]

325.

"I am thine: save me."
Ps. cxix. 94.

[C.M.]

- 1 "THINE, thine for ever"—blessèd bond
That knits us, Lord, to thee :
May voice, and heart, and soul respond
Amen, so let it be.
- 2 When this world strikes its dulcet harp,
And earth our heaven appears,
Be "Thine for ever," clear and sharp,
God's trumpet in our ears.
- 3 When sin in pleasure's soft disguise
Would work us deadliest harm,
May "Thine for ever" from the skies
Steal down, and break the charm.
- 4 When Satan flings his fiery darts
Against our weary shield,
May "Thine for ever" in our hearts
Forbid us faint or yield.
- 5 Thine all along the flowery spring,
Along the summer prime,
Till autumn fades in welcoming
The silver frost of time.
- 6 "Thine, thine for ever,"—body, soul,
Henceforth devote to thee,
While everlasting ages roll :
Amen, so let it be ^c.

Matrimony.

“WHICH HOLY ESTATE CHRIST ADORNED AND BEAUTIFIED WITH HIS PRESENCE.”

326.

“*God blessed them.*”
GEN. i. 28.

[7s. 6s.

- 1 THE voice that breathed o'er Eden,
That earliest wedding day,
The primal marriage blessing,
It hath not pass'd away.
- 2 Still in the pure espousal
Of Christian man and maid,
The Holy Three are with us,
The three-fold grace is said :
- 3 For dower of blessed children,
For love and faith's sweet sake,
For high mysterious union
Which nought on earth may break.
- 4 Be present, awful Father,
To give away this bride,
As Eve thou gav'st to Adam
Out of his own pierced side.
- 5 Be present, gracious Saviour,
To join their loving hands,
As thou didst bind two natures
In thine eternal bands.
- 6 Be present, Holiest Spirit,
To bless them as they kneel ;
As thou, for Christ the Bridegroom,
The heavenly spouse dost seal.

Matrimony.

- 7 O spread thy pure wing o'er them,
 Let no ill power find place,
When onward to thine altar
 The hallow'd path they trace,
- 8 To cast their crowns before thee
 In perfect sacrifice,
Till to the home of gladness
 With Christ's own bride they rise*.

327.

"Rest in the Lord."
Ps. xxxvii. 7.

[P.M.]

- 1 REST in the Lord—from harps above
 The music seems to thrill—
Rest in his everlasting love,
 Rest and be still.
- 2 Rest thou, who claimest for thine own
 Thy chosen bride to-day,
Affianced in his faith alone
 Thy bride for aye.
- 3 And thou, whose trustful hand is given
 Avouching here thy spouse,
Rest, for a Father seals in heaven
 His children's vows.
- 4 Rest ye, who cluster round them both
 To mingle praise and prayers ;
Your God affirms the plighted troth,
 Your God and theirs.
- 5 Rest, for the Heavenly Bridegroom here
 Is standing by your side,
And in this union draws more near
 His mystic bride.
- 6 Rest in the Lord—thrice Holy Dove,
 In us thy word fulfil—
Rest in his everlasting love,
 Rest and be still^u.

Matrimony.

[To be sung after the blessing, "Almighty God, who at the beginning did create our first parents," &c.]

328. "*Being heirs together of the grace of life.*" [TEN 7s.
1 PET. iii. 7.]

1 ERE the words of peace and love
Breathed on earth, are borne above,
While their echo, soft and clear,
Lingers on the trancèd ear,—
Catch upon your lips the strain,
Swell the notes of prayer again,
Prayer with benedictions fraught,
Passing words and passing thought :
 Co-ternal Three in One,
 Seal the nuptial benison.

2 Blessings from the earth beneath,
Fruits and flowers in woven wreath ;
Balmy dews that heaven distils
On the everlasting hills ;
Angel wings, a guard of light
O'er the peaceful home by night ;
Angel steps to tend the way
Onward, heavenward, day by day :
 Co-ternal Three in One,
 Seal the nuptial benison.

3 Hear our prayer : this union be
Ratified, O God, by thee ;
This another link entwined
Hearts and homes and heaven to bind
In that mystic chain of love,
Holding us, but held above ;
Knitting all that world to this,
Eden's bloom to glory's bliss :
 Co-ternal Three in One,
 Seal the nuptial benison.

The Visitation of the Sick.

4 Three in One, and One in Three,
Blessedness is blessing thee ;
While we pour in chant and hymn
Full hearts, flowing o'er the brim,—
Water by thy power benign
Blushing as celestial wine,—
Till within the golden gates,
Where the Lamb his bridal waits,
We with all the white-robed throngs
Sing the heavenly Song of Songs¹.

The Visitation of the Sick.

“O SAVIOUR OF THE WORLD, WHO BY THY CROSS
AND PRECIOUS BLOOD, HAST REDEEMED US, SAVE US
AND HELP US, WE HUMBLY BESEECH THEE, O
LORD.”

329. *“I cried unto God with my voice, and he gave ear unto me.”*—[L.M.]—Ps. lxxvii. 1.

- 1 God of my life, to thee I call ;
Afflicted at thy feet I fall :
When the great water-floods prevail,
Leave not my trembling heart to fail.
- 2 Friend of the friendless and the faint,
Where should I lodge my deep complaint ?—
Where but with thee, whose open door
Invites the helpless and the poor ?
- 3 Did ever mourner plead with thee,
And thou refuse that mourner’s plea ?
Does not the word still fix’d remain,
That none shall seek thy face in vain ?

The Visitation of the Sick.

- 4 That were a grief I could not bear,
Didst thou not hear and answer prayer;
But a prayer-hearing, answering God
Supports me under every load.
- 5 Poor though I am, despised, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead^a.

330.

"I shall be satisfied when I awake with thy likeness."—Ps. xvii. 15.

[L.M.]

- 1 LORD, I am thine; but thou wilt prove
My faith, my patience, and my love:
I shall behold thy blissful face,
And stand complete in righteousness.
- 2 This life's a dream, an empty show,
But the bright world to which I go
Hath joys substantial and sincere:
When shall I wake, and find me there?
- 3 O glorious hour! O bless'd abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul.
- 4 My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains, with sweet surprise,
And in my Saviour's image rise^a.

331.

"Ask, and it shall be given you."

[L.M.]

- 1 WHAT various hindrances we meet,
In coming to the mercy-seat!
Yet who that knows the worth of prayer
But wishes to be often there?

The Visitation of the Sick.

- 2 Prayer makes the darken'd cloud withdraw ;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.
- 3 Restraining prayer, we cease to fight ;
Prayer makes the Christian's armour bright ;
And Satan trembles when he sees
The weakest saint upon his knees.
- 4 Have we no words ? ah ! think again :
Words flow apace when we complain,
And fill our fellow-creature's ear
With the sad tale of all our care.
- 5 Were half the breath thus vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord hath done for me ^a.

332.

"My meditation of him shall be sweet."

Ps. civ. 34.

[C.M.]

- 1 WHEN languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away :
- 2 Sweet to look inward and attend
The whispers of his love ;
Sweet to look upward to the place
Where Jesus pleads above :
- 3 Sweet to look back, and see my name
In life's fair book set down ;
Sweet to look forward, and behold
Eternal joys my own :

The Visitation of the Sick.

- 4 Sweet to reflect how grace divine
 My sins on Jesus laid ;
Sweet to remember that his blood
 My debt of sufferings paid :
- 5 Sweet in his righteousness to stand,
 Which saves from second death ;
Sweet to experience, day by day,
 His Spirit's quickening breath :
- 6 Sweet in the confidence of faith
 To trust his firm decrees ;
Sweet to lie passive in his hand,
 And know no will but his :
- 7 Sweet to rejoice in lively hope
 That, when my change shall come,
Angels will hover round my bed,
 And waft my spirit home.
- 8 If such the sweetness of the stream,
 What must the fountain be,
Where saints and angels draw their bliss
 Immediately from thee ^c.

333.

"Thou art my hiding place.
Ps. xxxii. 7.

[DOUBLE C.M.]

- 1 THOU art my hiding-place, O Lord,
 In thee I put my trust,
Encouraged by thy holy word,
 A feeble child of dust.
I have no argument beside,
 I urge no other plea,
And 'tis enough, my Saviour died,
 My Saviour died for me.

The Visitation of the Sick.

2 When storms of fierce temptation beat,
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil.
From strife of tongues and bitter words
My spirit flies to thee :
Joy to my heart the thought affords,
My Saviour died for me.

3 Mid trials, heavy to be borne,
When mortal strength is vain,
A heart with grief and anguish torn,
A body rack'd with pain,—
Ah ! what could give the sufferer rest,
Bid every murmur flee,
But this, the witness in my breast,
My Saviour died for me.

4 And when thine awful voice commands
This body to decay,
And life in its last lingering sands
Is ebbing fast away,—
Then, though it be in accents weak,
And faint and tremblingly,
O give me strength in death to speak,
My Saviour died for me^d.

334. “Who is this that cometh up from the wilderness, leaning upon her Beloved?”— [Six 8s.
SONG viii. 5.

1 WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who not in vain
Experienced every human pain ;
He sees my wants, allays my fears,
And counts and treasures up my tears.

The Visitation of the Sick.

- 2 If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he, who felt temptation's power,
Shall guard me in that dangerous hour.
- 3 If vexing thoughts within me rise,
And sore dismay'd my spirit dies ;
Still he, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.
- 4 When sorrowing o'er some stone I bend,
Which covers what was once a friend,
And from his voice, his hand, his smile,
Divides me for a little while ;
Thou, Saviour, mark'st the tears I shed,
For thou didst weep o'er Lazarus dead.
- 5 And O, when I have safely pass'd
Through every conflict but the last,
Still, still, unchanging, watch beside
My painful bed, for thou hast died ;
Then point to realms of cloudless day,
And wipe the latest tear away ^{g.}.

335. *"As one whom his mother comforteth, so will I comfort you."*—ISA. lxvi. 13. [DOUBLE C.M.]

- 1 As helpless as a child who clings
Fast to his father's arm,
And casts his weakness on the strength
That keeps him safe from harm :
So I, my Father, cling to thee,
And every passing hour
Would link my earthly feebleness
To thine almighty power.

The Visitation of the Sick.

2 As trustful as a child who looks
Up in his mother's face,
And all his little griefs and fears
Forgets in her embrace :
So I to thee, my Saviour, look,
And in thy face divine
Can read the love that will sustain
As weak a faith as mine.

3 As loving as a child who sits
Close by his parent's knee,
And knows no want while it can have
That sweet society :
So, sitting at thy feet, my heart
Would all its love outpour,
And pray that thou wouldest teach me, Lord,
To love thee more and more^d.

336.

"Enoch walked with God."
GEN. v. 24.

[C.M.]

1 O FOR a closer walk with God,
A calm and heavenly frame ;
A light to shine upon the road
That leads me to the Lamb !

2 Where is the blessedness I knew
When first I saw the Lord ?
Where is the soul-refreshing view
Of Jesus and his word ?

3 What peaceful hours I once enjoy'd,
How sweet their memory still !
But they have left an aching void,
The world can never fill.

4 Return, O holy Dove, return,
Sweet messenger of rest :
I hate the sins that made thee mourn,
And drove thee from my breast.

The Visitation of the Sick.

- 5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
- 6 So shall my walk be close with God,
Calm and serene my frame ;
So purer light shall mark the road
That leads me to the Lamb ^c.

337. *"There the wicked cease from troubling, and there the weary be at rest."*—JOB iii. 17. [104TH M.

- 1 My rest is in heaven, my rest is not here ;
Then why should I murmur when trials are near ?
Be hush'd, my dark spirit,—the worst that can
come
But shortens my journey, and hastens me home.
- 2 It is not for me to be seeking my bliss,
And building my hopes in a region like this ;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.
- 3 The thorn and the thistle around me may grow,
I would not lie down upon roses below ;
I ask not my portion, I seek not a rest,
Till I find them for ever on Jesus his breast.
- 4 Afflictions may damp me, they cannot destroy ;
One glimpse of his love turns them all into joy :
And the bitterest tears, if he smile but on them,
Like dew in the sunshine, grow diamond and gem.
- 5 Let trial and danger my progress oppose,
They only make heaven more sweet at the close ;
Come joy or come sorrow, whate'er may befall,
A home with my God will make up for it all.

The Visitation of the Sick.

6 A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land ;
The road may be rough, but it cannot be long,
And I smooth it with hope, and I cheer it with
song⁴.

338. *“Surely goodness and mercy shall follow me all the days of my life ; and I shall dwell in the house of the Lord for ever.”—Ps. xxiii. 6.*

[P.M.

1 My God, I thank thee, who hast made
The earth so bright ;

So full of splendour and of joy,

Beauty and light ;

So many glorious things are here,

Noble and right.

2 I thank thee too that thou hast made
Joy to abound ;

So many gentle thoughts and deeds

Circling us round,

That in the darkest spot of earth

Some love is found.

3 I thank thee more that all our joy
Is touch'd with pain ;

That shadows fall on brightest hours ;

That thorns remain ;

So that earth's bliss may be our guide,

And not our chain.

4 For thou, who knowest, Lord, how soon
Our weak heart clings,

Hast given us joys, tender and true,

Yet all with wings :

So that we see, gleaming on high,

Diviner things.

The Visitation of the Sick.

- 5 I thank thee, Lord, that thou hast kept
The best in store ;
We have enough, yet not too much
To long for more :
A yearning for a deeper peace,
Not known before.
- 6 I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest,—
Nor ever shall, until they lean,
On Jesus' breast.

339.

"My soul is even as a weaned child."

[P.M.

Ps. cxxxii. 2.

- 1 FATHER, I know that all my life
Is portion'd out for me ;
And the changes that are sure to come
I do not fear to see :
But I ask thee for a present mind,
Intent on pleasing thee.
- 2 I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes ;
And a heart at leisure from itself
To soothe and sympathize.
- 3 I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know ;
I would be treated as a child,
And guided where I go.

The Visitation of the Sick.

4 Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate ;
And a work of lowly love to do
For the Lord on whom I wait.

5 So I ask thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life
While keeping at thy side ;
Content to fill a little space,
If thou be glorified.

6 And if some things I do not ask
In my cup of blessing be ;
I would have my spirit fill'd the more
With grateful love to thee ;
More careful,—not to serve thee much,—
But to please thee perfectly.

7 There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer ;
But a lowly heart that leans on thee
Is happy anywhere.

8 In a service which thy love appoints
There are no bonds for me,
For my inmost heart is taught the truth
That makes thy children free ;
And a life of self-renouncing love
Is a life of liberty.

The Visitation of the Sick.

340.

"Make thy way straight before my face."
Ps. v. 8.

[6s.

- 1 THY way, not mine, O Lord,
 However dark it be :
Lead me by thine own hand,
 Choose out the path for me.
Smooth let it be or rough,
 It will be still the best ;
Winding or straight, it leads
 Right onward to thy rest.
- 2 I dare not choose my lot ;
 I would not, if I might ;
Choose thou for me, my God ;
 So shall I walk aright.
Take thou my cup, and it
 With joy or sorrow fill,
As best to thee may seem ;
 Choose thou my good and ill.
- 3 Choose thou for me my friends,
 My sickness or my health ;
Choose thou my cares for me,
 My poverty or wealth.
Not mine, not mine the choice,
 In things or great or small ;
Be thou my guide, my strength,
 My wisdom, and my all.

341.

"Be of good cheer ; it is I ; be not afraid."

[8s. 6.

MATT. xiv. 27.

- 1 Toss'd with rough winds, and faint with fear,
 Above the tempest, soft and clear,
What still small accents greet mine ear ?—
 'Tis I ; be not afraid.

The Visitation of the Sick.

- 2 'Tis I, who wash'd thy spirit white ;
'Tis I, who gave thy blind eyes sight ;
'Tis I, thy Lord, thy life, thy light :
 'Tis I ; be not afraid.
- 3 These raging winds, this surging sea,
Have spent their deadly force on me :
They bear no breath of wrath to thee :
 'Tis I ; be not afraid.
- 4 This bitter cup, I drank it first ;
To thee it is no draught accurst ;
The hand that gives it thee is pierced :
 'Tis I ; be not afraid.
- 5 Mine eyes are watching by thy bed,
Mine arms are underneath thy head,
My blessing is around thee shed :
 'Tis I ; be not afraid.
- 6 When on the other side thy feet
Shall rest, mid thousand welcomes sweet,
One well-known voice thy heart shall greet,
 'Tis I ; be not afraid.

342. *"Casting all your care upon Him, for he careth for you."*—**1 PET. v. 7.** [8. 8. 6.

- 1 O LORD, how happy should we be
If we could cast our care on thee,
 If we from self could rest ;
And feel at heart that One above
In perfect wisdom, perfect love,
 Is working for the best.
- 2 How far from this our daily life,
How oft disturb'd by anxious strife,
 By sudden wild alarms ;
O could we but relinquish all
Our earthly props, and simply fall
 On thine almighty arms !

The Visitation of the Sick.

3 Could we but kneel and cast our load,
Even while we pray, upon our God,
Then rise with lighten'd cheer ;
Sure that the Father, who is nigh
To still the famish'd raven's cry,
Will hear in that we fear.

4 We cannot trust him as we should ;
So chafe's weak nature's restless mood
To cast its peace away ;
But birds and flowerets round us preach,
All, all the present evil teach
Sufficient for the day.

5 Lord, make these faithless hearts of ours
Such lessons learn from birds and flowers ;
Make them from self to cease,
Leave all things to a Father's will,
And taste, before him lying still,
Even in affliction, peace.

343. "*The Lord is my portion, saith my soul.*" [Six 10s.
LAM. iii. 24.

1 LONG did I toil, and knew no earthly rest,
Far did I rove, and found no certain home,
At last I sought them in his sheltering breast,
Who opes his arms, and bids the weary come :
With him I found a home, a rest divine,
And I since then am his, and he is mine.

2 The good I have is from his stores supplied ;
The ill is only what he deems the best ;
He for my Friend, I'm rich with nought beside ;
And poor without him, though of all possess'd :
Changes may come ; I take, or I resign ;
Content, while I am his, while he is mine.

The Visitation of the Sick.

- 3 Whate'er may change, in him no change is seen ;
A glorious sun that wanes not nor declines ;
Above the clouds and storms he walks serene,
And sweetly on his people's darkness shines :
All may depart, I fret not, nor repine,
While I my Saviour's am, while he is mine.
- 4 While here, alas, I know but half his love,
But half discern him, and but half adore ;
But when I meet him in the realms above
I hope to love him better, praise him more,
And feel, and tell, amid the choir divine,
How fully I am his, and he is mine.

344. *"Having a desire to depart, and to be with Christ, [P.M. which is far better."—PHIL. i. 23.*

- 1 O PARADISE, O Paradise,
Who doth not crave for rest ?
Who would not seek the happy land,
Where they that loved are blest ;
Where loyal hearts, and true,
Stand ever in the light,
All rapture, through and through,
In God's most holy sight ?
- 2 O Paradise, O Paradise,
The world is growing old ;
Who would not be at rest and free
Where love is never cold ?
Where loyal hearts, &c.
- 3 O Paradise, O Paradise,
'Tis weary waiting here ;
I long to be where Jesus is,
To feel, to see him near ;
Where loyal hearts, &c.

The Visitation of the Sick.

4 O Paradise, O Paradise,
I want to sin no more,
I want to be as pure on earth
As on thy spotless shore ;
Where loyal hearts, &c.

345. “*When thou passest through the waters I will be with thee.*”—ISA. xlvi. 2. [DOUBLE 7s.]

- 1 DEATHLESS principle, arise ;
Soar, thou native of the skies ;
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go to shine before his throne,
Deck his mediatorial crown ;
Go, his triumphs to adorn ;
Made for God, to God return.
- 2 Lo, he beckons from on high,
Fearless to his presence fly ;
Thine the merit of his blood,
Thine the righteousness of God :
Angels, joyful to attend,
Hovering round thy pillow, bend :
Wait to catch the signal given,
And escort thee quick to heaven.
- 3 Is thy earthly house distress'd,
Willing to retain its guest ?
'Tis not thou, but it must die—
Fly, celestial tenant, fly :
Burst thy shackles, drop thy clay,
Sweetly breathe thyself away ;
Singing, to thy crown remove,
Swift of wing, and fired with love.

Communion of the Sick.

4 Shudder not to pass the stream ;
Venture all thy care on him ;
Him, whose dying love and power
Still'd its tossing, hush'd its roar :
Safe is the expanded wave,
Gentle as the summer's eve ;
Not one object of his care
Ever suffer'd shipwreck there¹.

COMMUNION OF THE SICK.

346.

“Lord, I believe ; help thou mine unbelief.”

[P.M.

MARK ix. 24.

- 1 God of my salvation, hear,
And help me to believe ;
Simply do I now draw near
Thy blessing to receive :
Full of sin, alas ! I am,
But to thy wounds for refuge flee :
Friend of sinners, spotless Lamb,
Thy blood was shed for me.
- 2 Standing now as newly slain,
To thee I lift mine eye ;
Balm of all my grief and pain,
Thy grace is always nigh ;
Now, as yesterday, the same
Thou art, and wilt for ever be ;
Friend of sinners, spotless Lamb,
Thy blood was shed for me.
- 3 Nothing have I, Lord, to pay,
Nor can thy grace procure ;
Empty send me not away,
For I, thou know'st, am poor :
Dust and ashes is my name,
My all is sin and misery :
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

Communion of the Sick.

4 No good word, or work, or thought,
 Bring I to gain thy grace;
Pardon I accept unbought,
 Thy proffer I embrace:
Coming, as at first I came,
To take, and not bestow on thee;
Friend of sinners, spotless Lamb,
 Thy blood was shed for me.

347. “*If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.*”—REV. iii. 20.
Compare, also, SONG v. 2.

[8s. 6s

- 1 THE sun is set, the twilight's o'er,
 The night-dews fall like rain:
A Prince stands at a suppliant's door,
 And knocks, and knocks again.
- 2 I slumber; but my heart is moved
 With joy and holy fear:
“ Is it thy footstep, O beloved,
 Thy hand, thy voice, I hear?”
- 3 “ 'Tis I, thy Lord, who stand and wait
 Beneath the darkening sky:
Arise, unbar, unclose the gate,
 Fear nothing; it is I.
- 4 The bread of life is in my hand;
 The wine of heaven I bring:
Fulfil my tenderest last command:
 Thy Bridegroom is thy King.
- 5 Eat, drink; and muse in loving trust,
 The while I sup with thee,
If this be heaven on earth, what must
 My bridal banquet be.”

The Order for the Burial of the Dead.

“GRANT THAT THROUGH THE GRAVE AND GATE OF DEATH WE MAY PASS TO OUR JOYFUL RESURRECTION.”

348. *“Ye sorrow not even as others which have no hope.”—1 THESS. iv. 13.* [P.M.

1 THOU art gone to the grave; but we will not deplore thee,
 Though sorrows and darkness encompass the tomb;
Thy Saviour has pass'd through its portal before thee,
 And the lamp of his love is thy guide through the gloom.

2 Thou art gone to the grave: we no longer behold thee,
 Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
 And sinners may die, for the Sinless has died.

3 Thou art gone to the grave; and, its mansion forsaking,
 Perchance thy weak spirit in fear linger'd long;
But the mild rays of Paradise beam'd on thy waking,
 And the sound which thou heard'st was the seraphim's song.

The Burial of the Dead.

4 Thou art gone to the grave ; but we will not deplore thee,
Whose God was thy ransom, thy guardian, and guide ;
He gave thee, he took thee, and he will restore thee ;
And death has no sting, for the Saviour has died.

349. “*The spirit shall return unto God who gave it.*” [P.M.
ECCLES. xii. 7.]

- 1 BROTHER, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown.
From the burden of the flesh,
And from care and fears released,
Where the wicked cease from troubling,
And the weary are at rest.
- 2 The toilsome way thou’st travell’d o’er,
And borne the heavy load ;
But Christ hath taught thy languid feet
To reach his blest abode ;
Thou art sleeping now like Lazarus
Upon his Father’s breast,
Where the wicked cease from troubling,
And the weary are at rest.
- 3 Sin can never taint thee now,
Nor doubt thy faith assail ;
Nor thy meek trust in Jesus Christ
And the Holy Spirit fail.
And there thou’rt sure to meet the good
Whom on earth thou loved’st best,
Where the wicked cease from troubling,
And the weary are at rest.

The Burial of the Dead.

4 "Earth to earth," and "dust to dust,"
 The solemn priest hath said ;
So we lay the turf above thee now,
 And we seal thy narrow bed ;
But thy spirit, brother, soars away
 Among the faithful blest,
Where the wicked cease from troubling,
 And the weary are at rest.

5 And when the Lord shall summon us
 Whom thou hast left behind,
May we, untainted by the world,
 As sure a welcome find ;
May each, like thee, depart in peace
 To be a glorious guest,
Where the wicked cease from troubling,
 And the weary are at rest.

350.

"He shall enter into peace."
Isa. lvii. 2.

[L.M.

- 1 How sweet the hour of closing day,
 When all is peaceful and serene,
And the broad sun's retiring ray
 Sheds a mild lustre o'er the scene !
- 2 Such is the Christian's parting hour,
 So peacefully he sinks to rest ;
And faith, rekindling all its power,
 Lights up the languor of his breast.
- 3 There is a radiance in his eye,
 A smile upon his wasted cheek,
That seems to tell of glory nigh
 In language that no tongue can speak.

L

The Burial of the Dead.

- 4 A beam from heaven is sent to cheer
The pilgrim on his gloomy road ;
And angels are attending near
To bear him to their bright abode.
- 5 O Lord, that we may thus depart,
Thy joys to share, thy face to see,
Impress thine image on our heart,
And teach us now to walk with thee^b.

351. *"To me to live is Christ, and to die is gain."* [C.M.
PHIL. i. 21.

- 1 LORD, it belongs not to my care,
Whether I die or live :
To love and serve thee is my share,
And this thy grace must give.
- 2 Come, Lord, when grace hath made me meet
Thy blessed face to see :
For if thy work on earth be sweet,
What will thy glory be !
- 3 Then I shall end my sad complaints,
And weary sinful days,
And join with the triumphant saints
That sing Jehovah's praise.
- 4 My knowledge of that life is small ;
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And I shall be with him^c.

352. *"And so shall we ever be with the Lord."* [S.M.
1 THESS. iv. 17.

- 1 FOR ever with the Lord :
Amen, so let it be.
Life from the dead is in that word,
'Tis immortality.

The Burial of the Dead.

- 2 Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
- 3 My Father's house on high,
Home of my soul, how near
At times to faith's foreseeing eye
Thy golden gates appear !
- 4 Ah, then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.
- 5 Yet clouds will intervene,
And all my prospect flies ;
Like Noah's dove, I flit between
Rough seas and stormy skies.
- 6 Anon the clouds depart,
The winds and waters cease,
While sweetly o'er my gladden'd heart
Expands the bow of peace ^e.

353. “*Well done, good and faithful servant: enter thou the joy of thy Lord.*” — [DOUBLE S.M.
MATT. xxv. 21.]

- 1 “**SERVANT** of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.”
The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame :
He fell, but felt no fear.

The Thanksgiving of Women after Childbirth.

2 At midnight came the cry,
To meet thy God prepare :
He woke, and caught his Captain's eye ;
Then, strong in faith and prayer,—
His spirit with a bound
Burst its encumbering clay :
His tent, at sunrise, on the ground
A darken'd ruin lay.

3 The pains of death are past,
Labour and sorrow cease ;
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done ;
Praise be thy new employ ;
And, while eternal ages run,
Rest in thy Saviour's joy !.

The Thanksgiving of Women after Childbirth.

“I WILL PAY MY VOWS NOW IN THE PRESENCE OF ALL HIS PEOPLE.”

354. “*Bless the Lord, O my soul, and forget not all his benefits.*”^{—Ps. ciii. 2.} [DOUBLE S.M.

1 O BLESS the Lord, my soul,
His grace to thee proclaim,
And all that is within me join
To bless his holy name.
O bless the Lord, my soul,
His mercies bear in mind,
Forget not all his benefits :
The Lord to thee is kind.

Commination Service

- 2 He will not always chide ;
He will with patience wait ;
His wrath is ever slow to rise,
And ready to abate.
He pardons all thy sins,
Prolongs thy feeble breath,
He healeth thine infirmities,
And ransoms thee from death.
- 3 He clothes thee with his love,
Upholds thee with his truth,
And like the eagle he renews
The vigour of thy youth.
Then bless his holy name,
Whose grace hath made thee whole,
Whose loving-kindness crowns thy days ;
O bless the Lord, my soul !

Commination Service !

“ RECEIVE AND COMFORT US, WHO ARE GRIEVED AND
WEARIED WITH THE BURDEN OF OUR SINS.”

355. “ *Let them say, Spare thy people, O Lord ; and give not thine heritage to reproach.* ”—JOEL ii. 17. [THREE 7s.

- 1 LORD, in this thy mercy’s day,
Ere the time shall pass away,
On our knees we fall and pray.
- 2 Holy Jesu, grant us tears,
Fill us with heart-searching fears,
Ere the hour of doom appears.

¹ See also penitential hymns under “ Lent.”

Commination Service.

- 3 Lord, on us thy Spirit pour,
Kneeling lowly at thy door,
Ere it close for evermore.
- 4 By thy night of agony,
By thy supplicating cry,
By thy willingness to die,
- 5 By thy tears of bitter woe
For Jerusalem below,
Let us not thy love forego.
- 6 Judge and Saviour of our race,
When we see thee face to face,
Grant us 'neath thy wings a place.
- 7 On thy love we rest alone,
And that love will then be known
By the pardon'd round thy throne.

356.

*"Out of the depths have I cried unto thee,
O Lord."*—Ps. cxxx. 1.

[7s. 5.

- 1 THOU who didst on Calvary bleed,
Thou who dost for sinners plead,
Help me in my time of need ;
Jesu, hear my cry.
- 2 In my darkness and my grief,
With my heart of unbelief,
I, who am of sinners chief,
Lift to thee mine eye.
- 3 Foes without and fears within,
With no plea thy grace to win,
But that thou canst save from sin,
To thy cross I fly.
- 4 Others, long in fetters bound,
There deliverance sought and found,
Heard the voice of mercy sound,
Surely so may I.

Psalms and Hymns of Praise.

5 There on thee I cast my care,
There to thee I raise my prayer,
Jesu, save me from despair,
Save me, or I die.

6 When the storms of trial lower,
When I feel temptation's power,
In the last and darkest hour,
Jesu, be thou nigh^v.

Psalms and Hymns of Praise.

“VENITE, EXULTEMUS DOMINO.”

357.

“Serve the Lord with gladness.”
Ps. c. 2.

[L.M.

- 1 ALL people that on earth do dwell,
 Sing to the Lord with cheerful voice :
 Him serve with fear, his praise forth tell,
 Come ye before him and rejoice.
- 2 The Lord, ye know, is God indeed ;
 Without our aid he did us make :
 We are his flock, he doth us feed ;
 And for his sheep he doth us take.
- 3 O enter then his gates with praise,
 Approach with joy his courts unto :
 Praise, laud, and bless his name always ;
 For it is seemly so to do.
- 4 For why ? The Lord our God is good ;
 His mercy is for ever sure ;
 His truth at all times firmly stood ;
 And shall from age to age endure^b.

Psalms and Hymns of Praise.

358. *"Let us make a joyful noise to the rock of our salvation," &c.—Ps. xcvi. 1—7.* [L.M.]

- 1 O COME, loud anthems let us sing,
Loud thanks to our almighty King,
And high our grateful voices raise,
As our Salvation's rock we praise.
- 2 Into his presence let us haste
To thank him for his favours past ;
To him address, in joyful songs,
The praise that to his name belongs.
- 3 For God the Lord, enthroned in state,
Is with unrivall'd glory great ;
The depths of earth are in his hand,
Her secret wealth at his command.
- 4 O let us to his courts repair,
And bow with adoration there ;
Low on our knees with reverence fall,
And on the Lord our Maker call^a.

359. *"Blessed be the Lord God of Israel from everlasting to everlasting."—Ps. cxi. 48.* [L.M.]

- 1 O RENDER thanks to God above,
The fountain of eternal love,
Whose mercy firm through ages past
Has stood, and shall for ever last.
- 2 Who can his mighty deeds express,
Not only vast, but numberless ?
What mortal eloquence can raise
His tribute of immortal praise ?
- 3 Happy are they, and only they,
Who from his judgments fear to stray,
Who know and love his perfect will,
And all his righteous laws fulfil.

Psalms and Hymns of Praise.

4 Extend to me that favour, Lord,
Thou to thy chosen dost afford ;
When thou return'st to set them free,
Let thy salvation visit me^a.

360.

“O praise ye the Lord, all ye nations.”

[L.M.]

Ps. cxvii. 1.

1 From all that dwell below the skies,
Let the Creator's praise arise ;
Let the Redeemer's name be sung
Through every land, by every tongue.

2 Eternal are thy mercies, Lord,
Eternal truth attends thy word :
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more^a.

361.

“While I live will I praise the Lord.”

[SIX 8s.]

Ps. cxvi. 2.

1 I'LL praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers :
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

2 Happy the man whose hopes rely
On Israel's God : he made the sky,
And earth, and seas, with all their train :
His truth for ever stands secure ;
He saves the oppress'd, he feeds the poor,
And none shall find his promise vain.

Psalms and Hymns of Praise.

- 3 The Lord gives eye-sight to the blind ;
The Lord supports the sinking mind ;
He sends the labouring conscience peace ;
He helps the stranger in distress,
The widow, and the fatherless,
And grants the prisoner sweet release.
- 4 I'll praise him while he lends me breath,
And, when my voice is lost in death,
Praise shall employ my nobler powers :
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures ^{g.}.

362. “*The heavens declare the glory of God.*” [DOUBLE L.M.
Ps. xix. 1.]

- 1 THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their Great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty Hand.
- 2 Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth ;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.
- 3 What though in solemn silence all
Move round the dark terrestrial ball ;
What though no real voice or sound
Amid their radiant orbs be found ;

Psalms and Hymns of Praise.

In reason's ear they all rejoice,
And utter forth a glorious voice ;
For ever singing as they shine,
"The Hand that made us is divine."

363.

"My cup runneth over."
Ps. xxiii. 5.

[C.M.]

- 1 WHEN all thy mercies, O my God,
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love, and praise.
- 2 Unnumber'd comforts to my soul
 Thy tender care bestow'd,
 Before my infant heart conceived
 From whom these comforts flow'd.
- 3 When worn with sickness, oft hast thou
 With health renew'd my face ;
 And, when in sins and sorrows sunk,
 Revived my soul with grace.
- 4 Ten thousand thousand precious gifts
 My daily thanks employ ;
 Nor is the least a cheerful heart,
 That tastes those gifts with joy.
- 5 Through every period of my life
 Thy goodness I'll pursue ;
 And after death, in distant worlds,
 The glorious theme renew.
- 6 Through all eternity to thee
 A joyful song I'll raise ;
 For oh ! eternity's too short
 To utter all thy praise.

Psalms and Hymns of Praise.

364. “*I heard the voice of many angels round about the throne.*”—REV. v. 11. [C.M.]

- 1 COME, let us join our cheerful songs
With angels round the throne ;
Ten thousand thousand are their tongues,
But all their joys are one.
- 2 “Worthy the Lamb that died,” they cry,
“To be exalted thus ;”
“Worthy the Lamb,” our lips reply,
“For he was slain for us.”
- 3 Jesus is worthy to receive
Honour and power divine :
And blessings more than we can give
Be, Lord, for ever thine.
- 4 Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.
- 5 The whole creation join in one,
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb^c.

365. “*He is Lord of lords and King of kings.*” [C.M.]
REV. xvii. 14.

- 1 ALL hail the power of Jesus’ name !
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him, Lord of all.
- 2 Crown him, ye martyrs of our God,
Who from his altar call ;
Extol the Stem of Jesse’s rod,
And crown him, Lord of all.

Psalms and Hymns of Praise.

- 3 Ye seed of Israel's chosen race,
 Ye ransom'd of the fall,
Hail him who saves you by his grace,
 And crown him, Lord of all.
- 4 Sinners, whose love can ne'er forget
 The wormwood and the gall ;
Go, spread your trophies at his feet,
 And crown him, Lord of all.
- 5 Let every kindred, every tribe,
 On this terrestrial ball,
To him all majesty ascribe,
 And crown him, Lord of all.
- 6 O that with yonder sacred throng,
 We at his feet may fall,
There join the everlasting song,
 And crown him, Lord of all.

366.

“What shall I render to the Lord for all his benefits towards me?”—Ps. cxvi. 12, 13.

[C.M.]

- 1 FOR mercies, countless as the sands,
 Which daily I receive
From Jesus, my Redeemer's hands,
 My soul, what canst thou give ?
- 2 Alas ! from such a heart as mine,
 What can I bring him forth ?
My best is stain'd and dyed with sin,
 My all is nothing worth.
- 3 Yet this acknowledgment I'll make
 For all he has bestow'd,
Salvation's sacred cup I'll take,
 And call upon my God.

Psalms and Hymns of Praise.

- 4 The best return for one like me,
 So wretched and so poor,
 Is from his gifts to draw a plea,
 And ask him still for more.
- 5 I cannot serve him as I ought,
 No works have I to boast ;
 Yet would I glory in the thought
 That I shall owe him most.

367. *"My spirit hath rejoiced in God my Saviour."* [C.M.]
 LUKE i. 47.

- 1 O FOR a thousand tongues to sing
 My dear Redeemer's praise,
 The glories of my God and King,
 The triumphs of his grace !
- 2 Jesus—the name that charms our fears,
 That bids our sorrows cease ;
 'Tis music in the sinner's ears ;
 'Tis life, and health, and peace.
- 3 He breaks the power of cancell'd sin,
 And sets the prisoner free :
 His blood can make the foulest clean ;
 His blood avail'd for me.
- 4 He speaks ; and, listening to his voice,
 New life the dead receive ;
 The mournful broken hearts rejoice ;
 The humble poor believe.
- 5 Hear him, ye deaf ! His praise, ye dumb,
 Your loosen'd tongues employ !
 Ye blind, behold your Saviour come !
 And leap, ye lame, for joy !
- 6 To Father, Son, and Holy Ghost,
 The God whom we adore,
 Be glory, as it was, is now,
 And shall be evermore. Amen.

Psalms and Hymns of Praise.

368.

"I will bless the Lord at all times."
Ps. xxxiv. 1.

[C.M.]

- 1 THROUGH all the changing scenes of life,
 In trouble and in joy,
The praises of my God shall still
 My heart and tongue employ.
- 2 O magnify the Lord with me,
 With me exalt his name ;
When in distress to him I call'd
 He to my rescue came.
- 3 The hosts of God encamp around
 The dwellings of the just ;
Deliverance he affords to all
 Who on his succour trust.
- 4 O make but trial of his love,
 Experience will decide
How blest they are, and only they,
 Who in his truth confide.
- 5 Fear him, ye saints ; and you will then
 Have nothing else to fear :
Make you his service your delight,
 Your wants shall be his care.

369.

"They sing the song of Moses the servant of God, and the song of the Lamb."—REV. xv. 3. [S.M.]

- 1 AWAKE, and sing the song
 Of Moses and the Lamb ;
Wake every heart and every tongue,
 To praise the Saviour's name.
- 2 Sing of his dying love ;
 Sing of his rising power ;
Sing how he intercedes above
 For those whose sins he bore.

Psalms and Hymns of Praise.

- 3 Sing on your heavenly way ;
Ye ransom'd sinners, sing,
Sing on, rejoicing every day
In Christ, the eternal King.
- 4 Soon shall ye hear him say,
" Ye blessed children, come :"
Soon will he call you hence away
And take his wanderers home.
- 5 There shall our raptured tongue
His endless praise proclaim,
And sweeter voices swell the song
Of Moses and the Lamb^e.

370. *"Stand up and bless the Lord your God for ever and ever."*—NEH. ix. 5. [S.M.]

- 1 STAND up, and bless the Lord,
Ye people of his choice ;
Stand up, and bless the Lord your God
With heart, and soul, and voice.
- 2 Though high above all praise,
Above all blessing high,
Who would not fear his holy name,
And laud and magnify ?
- 3 O for the living flame,
From his own altar brought,
To touch our lips, our minds inspire,
And wing to heaven our thought !
- 4 God is our strength and song,
And his salvation ours ;
Then be his love in Christ proclaim'd,
With all our ransom'd powers.
- 5 Stand up, and bless the Lord,
The Lord your God adore ;
Stand up, and bless his glorious name,
Henceforth for evermore^e.

Psalms and Hymns of Praise.

371. *"Serve the Lord with gladness: come before his presence with singing."*—Ps. c. 2. [S.M.]

- 1 COME, ye who love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.
- 2 The men of grace have found
Glory begun below;
Celestial fruits on earthly ground
From faith and hope may grow.
- 3 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
- 4 There shall we see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.
- 5 Then let our songs abound,
And every tear be dry;
We're marching thro' Emmanuel's ground
To fairer worlds on high*.

372. Ps. ciii. [S.M.]

- 1 My soul, repeat his praise,
Whose mercies are so great,
Whose anger is so slow to rise,
So ready to abate.
- 2 High as the heavens are raised
Above the ground we tread,
So far the riches of his grace
Our highest thoughts exceed.

Psalms and Hymns of Praise.

- 3 His power subdues our sins,
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.
- 4 The pity of the Lord,
To those who fear his name,
Is such as tender parents feel ;
He knows our feeble frame.
- 5 Our days are as the grass,
Or like the morning flower ;
If one sharp blast sweep o'er the field,
It withers in an hour.
- 6 But thy compassions, Lord,
To endless years endure ;
And children's children ever find
Thy words of promise sure.

373. *“And Mary said, My soul doth magnify the Lord.”*—LUKE i. 46. [7s.]

- 1 BRETHREN, let us join to bless
Christ, the Lord our righteousness ;
Let our praise to him be given,
High at God's right hand in heaven.
- 2 Son of God, to thee we bow :
Thou art Lord, and only thou ;
Thou the blessed Virgin's Seed,
Glory of thy church, and Head.
- 3 Thee the angels ceaseless sing ;
Thee we praise, our Priest and King ;
Worthy is thy name of praise,
Full of glory, full of grace.

Psalms and Hymns of Praise.

- 4 Thou hast the glad tidings brought
Of salvation by thee wrought ;
Wrought to set thy people free ;
Wrought to bring our souls to thee.
- 5 May we follow and adore
Thee, our Saviour, more and more :
Guide and bless us with thy love,
Till we join thy saints above¹.

374. *“The morning stars sang together, and all the sons of God shouted for joy.”*—JOB xxxviii. 7. [7s.]

- 1 SONGS of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah’s work begun,
When he spake, and it was done.
- 2 Songs of praise awoke the morn,
When the Prince of Peace was born ;
Songs of praise arose, when he
Captive led captivity.
- 3 Heaven and earth must pass away :
Songs of praise shall crown that day :
God will make new heavens and earth ;
Songs of praise shall hail their birth.
- 4 And shall man alone be dumb,
Till that glorious kingdom come ?
No : the church delights to raise
Psalms, and hymns, and songs of praise.
- 5 Saints below, with heart and voice,
Still in songs of praise rejoice ;
Learning here, by faith and love,
Songs of praise to sing above.
- 6 Borne upon their latest breath,
Songs of praise shall conquer death :
Then, amidst eternal joy,
Songs of praise their powers employ¹.

- 1 LET us with a gladsome mind
Praise the Lord, for he is kind ;
For his mercies aye endure,
Ever faithful, ever sure.
- 2 Let us blaze his name abroad,
For of gods he is the God,
For his, &c.
- 3 O let us his praises tell,
Who doth wrathful tyrants quell,
For his, &c.
- 4 Who with miracles doth make
Heaven and earth amazed to shake,
For his, &c.
- 5 He, with all-commanding might,
Fill'd the new-made world with light,
For his, &c.
- 6 Caused the golden-tressèd sun
All day long his course to run,
For his, &c.
- 7 And the moon to shine by night,
'Mong her spangled sisters bright,
For his, &c.
- 8 He, with thunder-clasping hand,
Smote the first of Egypt's land,
For his, &c.
- 9 And, despite of Pharaoh fell,
Brought from thence his Israel,
For his, &c.

Psalms and Hymns of Praise.

- 10 All things living he doth feed ;
His full hand supplies their need ;
For his, &c.
- 11 Let us, therefore, warble forth
His great majesty and worth ;
For his, &c.
- 12 Who his mansion hath on high
Passing reach of mortal eye ;
For his mercies aye endure,
Ever faithful, ever sure¹.

376. *"All thy works shall praise thee, O Lord ; [DOUBLE 7s.
and thy saints shall bless thee."—
Ps. cxlv. 10.*

- 1 PRAISE the Lord, his glories show,
Saints within his courts below,
Angels round his throne above,
All that see and share his love.
Earth to heaven, and heaven to earth,
Tell his wonders, sing his worth ;
Age to age, and shore to shore,
Praise him, praise him, evermore.
- 2 Praise the Lord, his mercies trace ;
Praise his providence and grace,
All that he for man hath done,
All he sends us through his Son :
Strings and voices, hands and hearts,
In the concert bear your parts ;
All that breathe, your Lord adore,
Praise him, praise him, evermore¹.

Psalms and Hymns of Praise.

377. “Of him and through him and to him are all things: to whom be glory for ever. Amen.” [6s. 8s.
—ROM. xi. 36.

- 1 WE give immortal praise
 To God the Father’s love,
 For all our comforts here,
 And better hopes above ;
 He sent his own eternal Son
 To die for sins that man had done.
- 2 To God the Son belongs
 Immortal glory too,
 Who bought us with his blood
 From everlasting woe ;
 And now he lives, and now he reigns,
 And sees the fruit of all his pains.
- 3 To God the Spirit’s name
 Immortal worship give,
 Whose new-creating power
 Makes the dead sinner live ;
 His work completes the great design,
 And fills the soul with joy divine.
- 4 Almighty God, to thee
 Be endless honours done ;
 The undivided Three,
 And the mysterious One !
 Where reason fails with all her powers,
 There faith prevails, and love adores^w.

378. “Rejoice in the Lord alway; again I say, rejoice.”—PHIL. iv. 4. [6s. 8s.

- 1 REJOICE, the Lord is King,
 Your Lord and King adore,
 Mortals, give thanks and sing,
 And triumph evermore :
 Lift up your heart, lift up your voice ;
 Rejoice, again I say, rejoice.

Psalsms and Hymns of Praise.

2 Jesus the Saviour reigns,
 The God of truth and love ;
When he had purged our stains,
 He took his seat above.
Lift up your heart, lift up your voice ;
Rejoice, again I say, rejoice.

3 He sits at God's right hand,
 Till all his foes submit,
And bow to his command,
 And fall beneath his feet.
Lift up your heart, lift up your voice ;
Rejoice, again I say, rejoice.

4 Rejoice in glorious hope ;
 Jesus the Judge shall come,
And take his servants up
 To their eternal home.
We soon shall hear the archangel's voice,
The trump of God shall sound, Rejoice".

379. “*God hath given him a name which is above every name.*” —PHIL. ii. 9. [6s. 8s.

1 JOIN all the glorious names
 Of wisdom, love, and power,
That ever mortals knew,
 That angels ever bore ;
All are too mean to speak his worth,
Too mean to set my Saviour forth.

2 Great Prophet of my God,
 My tongue would bless thy name ;
By thee the joyful news
 Of our salvation came ;
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

Psalms and Hymns of Praise.

3 To this dear Surety's hand
Will I commit my cause ;
He answers and fulfils
His Father's broken laws.
Behold my soul at freedom set :
My Surety paid the dreadful debt.

4 Jesus, my great High Priest,
Offer'd his blood and died ;
My guilty conscience seeks
No sacrifice beside :
His powerful blood did once atone,
And now it pleads before the throne.

5 Divine almighty Lord,
My Conqueror and my King,
Thy sceptre and thy sword,
Thy reigning grace, I sing :
Thine is the power : behold I sit
In willing bonds beneath thy feet.

6 Now let my soul arise,
And tread the tempter down ;
My Captain leads me forth
To conquest and a crown :
A feeble saint shall win the day,
Though death and hell obstruct the way*.

380. “*Praise ye the Lord from the heavens,*” &c. [6*l.* 4*s.*
Ps. cxlviii. 1—6.

1 YE boundless realms of joy,
Exalt your Maker's fame,
His praise your song employ
Above the starry frame ;
Your voices raise,
Ye cherubim
And seraphim,
To sing his praise.

Psalms and Hymns of Praise.

2 Thou moon, that rul'st the night,
 And sun, that guid'st the day,
Ye glittering stars of light,
 To him your homage pay.
 His praise declare,
 Ye heavens above,
 And clouds that move
 In liquid air.

3 Let them adore the Lord,
 And praise his holy name,
By whose almighty word
 They all from nothing came ;
 And all shall last
 From changes free ;
 His firm decree
 Stands ever fast.

4 United zeal be shown
 His wondrous fame to raise,
Whose glorious name alone
 Deserves our endless praise.
 Earth's utmost ends
 His power obey :
 His glorious sway
 The sky transcends ^{w.}.

381. “*O Lord, my God, thou art very great: thou art clothed with honour and majesty.*” — [104th M.
Ps. civ. 1.

1 O WORSHIP the King,
 All glorious above ;
O gratefully sing
 His power and his love ;
Our Shield and Defender,
 The Ancient of days,
Pavilion'd in splendour,
 And girded with praise.

Psalms and Hymns of Praise.

2 O tell of his might,
 O sing of his grace,
Whose robe is the light ;
 Whose canopy space ;
His chariots of wrath
 Deep thunder-clouds form,
And dark is his path
 On the wings of the storm.

3 The earth, with its store
 Of wonders untold,
Almighty, thy power
 Hath founded of old,
Hath stablish'd it fast
 By a changeless decree,
And round it hath cast,
 Like a mantle, the sea.

4 Thy bountiful care
 What tongue can recite ?
It breathes in the air,
 It shines in the light ;
It streams from the hills,
 It descends to the plain,
And sweetly distils
 In the dew and the rain.

5 Frail children of dust,
 And feeble as frail,
In thee do we trust,
 Nor find thee to fail :
Thy mercies how tender,
 How firm to the end,
Our Maker, Defender,
 Redeemer, and Friend !

Psalms and Hymns of Praise.

6 O measureless Might,
Ineffable Love,
While angels delight
To hymn thee above,
The humbler creation,
Though feeble their lays,
With true adoration
Shall lisp to thy praise ^a.

382. *"Blessed be the name of the Lord from this time forth for evermore."*—Ps. cxiii. 2. [104TH M.

1 YE servants of God,
Your Master proclaim,
And publish abroad
His wonderful name.
The name all-victorious
Of Jesus extol;
His kingdom is glorious,
And rules over all.

2 God ruleth on high,
Almighty to save;
And still he is nigh;
His presence we have.
The great congregation
His triumph shall sing,
Ascribing salvation
To Jesus our King.

3 Salvation to God
Who sits on the throne!
Let all cry aloud,
And honour the Son.
Our Jesus his praises
The angels proclaim,
Fall down on their faces,
And worship the Lamb.

2. Psalms and Hymns of Praise.

4 Then let us adore,
 And give him his right;
All glory, and power,
 All wisdom, and might;
All honour and blessing,
 With angels above,
And thanks never ceasing
 And infinite love ^a.

2. 383. “Praise our God all ye his servants, and ye
 that fear him, both small and great.”— [8s. 7s. 4.
 REV. xix. 5.

- 1 PRAISE, my soul, the King of heaven ;
 To his feet thy tribute bring ;
Ransom'd, heal'd, restored, forgiven,
 Who like thee his praise shall sing ?
 Praise him, praise him,
 Praise the everlasting King.
- 2 Praise him for his grace and favour
 To our fathers in distress ;
Praise him, still the same as ever,
 Slow to chide, and swift to bless :
 Praise him, praise him,
 Glorious in his faithfulness.
- 3 Father-like he tends and spares us ;
 Well our feeble frame he knows ;
In his hands he gently bears us,
 Rescues us from all our foes :
 Praise him, praise him,
 Widely as his mercy flows.
- 4 Angels, help us to adore him,
 Ye behold him face to face ;
Sun and moon, bow down before him ;
 Dwellers all in time and space,
 Praise him, praise him,
 Praise with us the God of grace ^o.

4
Psalms and Hymns of Praise.

384.

Ps. cxlviii.

[DOUBLE 8s. 7s.

- 1 PRAISE the Lord ! ye heavens, adore him ;
Praise him, angels, in the height ;
Sun and moon rejoice before him ;
Praise him, all ye stars and light.
Praise the Lord ; for he hath spoken,
Worlds his mighty voice obey'd ;
Laws, which never shall be broken,
For their guidance he hath made.
- 2 Praise the Lord, for he is glorious ;
Never shall his promise fail ;
God hath made his saints victorious ;
Sin and death shall not prevail.
Praise the God of our salvation ;
Hosts on high, his power proclaim ;
Heaven and earth and all creation,
Laud and magnify his name ^{n.}.

385.

*"He shall be as the tender grass springing out
of the earth by clear shining after rain."*—
2 SAM. xxiii. 4.

[7s. 6s.

- 1 SOMETIMES a light surprises
The Christian while he sings ;
It is the Lord who rises
With healing in his wings ;
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.
- 2 In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new ;

Psalms and Hymns of Praise.

Set free from present sorrow,
We cheerfully can say,—
Even let the unknown to-morrow
Bring with it what it may :

3 It can bring with it nothing,
But he will bear us through ;
Who gives the lilies clothing,
Will clothe his people too ;
Beneath the spreading heavens
No creature but is fed ;
And he, who feeds the ravens,
Will give his children bread.

4 Though vine nor fig-tree neither
Their wonted fruit shall bear,
Though all the field should wither,
Nor flocks nor herds be there,
Yet God the same abiding,
His praise shall tune my voice ;
For, while in him confiding,
I cannot but rejoice*.

386. “*This is my name for ever, and this is my memorial unto all generations.*”— [6s. 8s. 4.
EXOD. iii. 15.

1 THE God of Abra'am praise,
Who reigns enthroned above :
Ancient of everlasting days,
And God of love :
Jehovah, Great I AM,
By earth and heaven confess'd :—
I bow and bless the sacred name
For ever bless'd.

Psalsms and Hymns of Praise.

2 The God of Abra'am praise,
At whose supreme command
From earth I rise, and seek the joys
At his right hand :
I all on earth forsake,
Its wisdom, fame, and power ;
And him my only portion make,
My shield and tower.

3 He by himself hath sworn ;
I on his oath depend ;
I shall, on eagle's wings upborne,
To heaven ascend ;
I shall behold his face,
I shall his power adore ;
And sing the wonders of his grace
For evermore.

4 Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command ;
The watery deep I pass,
With Jesus in my view ;
And through the howling wilderness
My way pursue.

b The God, who reigns on high,
The great archangels sing,
And " Holy, Holy, Holy " cry,
" Almighty King ;
Who was and is the same,
And evermore shall be :
Jehovah, Father, Great I AM,
We worship thee."

Psalms and Hymns of Praise.

6 The whole triumphant host
Give thanks to God on high ;
Hail, Father, Son, and Holy Ghost,
They ever cry.
Hail, Abra'am's God, and mine,
I join the heavenly lays ;
All might and majesty are thine,
And endless praise. Amen.

387.

"Christ is all and in all."
Col. iii. 11.

[P.M.

1 How bright appears the morning star,
With mercy beaming from afar ;
The host of heaven rejoices ;
O righteous branch, O Jesse's rod,
Thou Son of man, and Son of God,
We too will lift our voices.
Jesu, Jesu,
Holy, holy, yet most lowly,
Draw thou near us :
Great Emmanuel, stoop and hear us.

2 Though circled by the hosts on high,
He deign'd to cast a pitying eye
Upon his helpless creature ;
The whole creation's Head and Lord,
By highest seraphim adored,
Assumed our very nature.
Jesu, grant us,
Through thy merit, to inherit
Thy salvation :
Hear, O hear our supplication.

3 Then will we to the world make known
The love thou hast to outcasts shown
In calling them before thee ;

Psalm and Hymns of Praise.

And seek each day to be more meet
To join the throng, who at thy feet
Unceasingly adore thee.

Living, dying,
From thy praises, mighty Jesus,
Shrink we never ;
Sing we forth thy name for ever.

4 Rejoice, ye heavens ; thou, earth, reply :
With praise, ye sinners, fill the sky,
For this his incarnation.
Incarnate God, put forth thy power,
Ride on, ride on, great Conqueror,
Till all know thy salvation.
Amen, amen :
Hallelujah ! hallelujah !
Praise be given
Evermore by earth and heaven. Amen.

388. "I heard a great voice of much people in heaven, [P.M.
saying, Alleluia."—REV. xix. 1.

THE strain upraise of joy and praise,
To the glory of their King
Shall the ransom'd people sing,
And the choirs that dwell on high
Shall re-echo through the sky,
Alleluia !
Alleluia !
Alleluia !

They through the fields of Paradise that roam,
The blessed ones, repeat through that bright home,
Alleluia !

The planets glittering on their heavenly way,
The shining constellations, join and say, Alleluia !
 Ye clouds that onward sweep,
 Ye winds on pinions light,
 Ye thunders, echoing loud and deep,
 Ye lightnings; wildly bright,
In sweet consent unite your Alleluia !

Psalsms and Hymns of Praise.

Ye floods and ocean billows,
Ye storms and winter snow,
Ye days of cloudless beauty,
Hoar frost and summer glow ;
Ye groves that wave in spring,
And glorious forests, sing,

First let the birds, with painted plumage gay,
Exalt their great Creator's praise, and say, Alleluia!
Then let the beasts of earth, with varying strain,
Join in creation's hymn, and cry again, Alleluia!

Here let the mountains thunder forth sonorous, Alleluia !
There let the valleys sing in gentler chorus, Alleluia !
Thou jubilant abyss of ocean, cry, Alleluia !
Ye tracts of earth and continents, reply. Alleluia !

To God, who all creation made,
The frequent hymn be duly paid : Alleluia !

This is the strain, the eternal strain, the Lord of all
things loves: Alleluia!
This is the song, the heavenly song, that Christ Himself
approves: Alleluia!
Wherefore we sing, both heart and voice awaking,
Alleluia!
And children's voices echo, answer making, Alleluia!

Now from all men be outpour'd
Alleluia to the Lord ;
With Alleluia evermore
The Son and Spirit we adore.
Praise be done to the Three in One,
Alleluia ! Alleluia ! Alleluia ! Alleluia !

389. “*The Lord reigneth: let the earth rejoice.*”

[P.M.]

Ps. xcvi. 1.

1 PRAISE the Lord through every nation ;
His holy arm hath wrought salvation ;
Exalt him on his Father's throne :
Praise your King, ye Christian legions,
Who now prepares in heavenly regions
Unfailing mansions for his own :
With voice and minstrelsy
Extol his Majesty :
Hallelujah !
His praise shall sound all nature round,
Where'er the race of man is found.

2 God with God dominion sharing,
And Man with man our image bearing,
Gentiles and Jews to him are given :
Praise your Saviour, ransom'd sinners,
Of life, through him, immortal winners ;
Nor longer heirs of earth, but heaven.
O beatific sight,
To view his face in light :
Hallelujah !
And, while we see, transform'd to be
From bliss to bliss eternally.

3 Jesu, Lord, our Captain glorious,
O'er sin, and death, and hell victorious,
Wisdom and might to thee belong :
We confess, proclaim, adore thee,
We bow the knee, we fall before thee,
Thy love henceforth shall be our song :
The cross meanwhile we bear,
The crown ere long to wear.
Hallelujah !

Thy reign extend world without end,
Let praise from all to thee ascend. Amen.

Psalms and Hymns of Praise.

390. “*Hallelujah! Praise God in his sanctuary: praise him in the firmament of his power.*” [8s. 7s.
—Ps. cl. 1.

- 1 Alleluia! Song of gladness,
 Voice of everlasting joy :
Alleluia! Sound the sweetest
 Heard among the choirs on high,
Hymning in God’s blissful mansion
 Day and night incessantly.
- 2 Alleluia! Church victorious,
 Thou may’st lift the joyful strain.
Alleluia! Songs of triumph
 Well befit the ransom’d train.
Faint and feeble are our praises
 While in exile we remain.
- 3 Alleluia! Songs of gladness
 Suit not always souls forlorn.
Alleluia! Sounds of sadness
 ’Midst our joyful strains are borne ;
For in this dark world of sorrow
 We with tears our sins must mourn.
- 4 Praises with our prayers uniting,
 Hear us, blessed Trinity ;
Bring us to thy blissful presence,
 There the Paschal Lamb to see,
There to thee our Alleluia
 Singing everlasting. Amen.

For those that travel by Land or by Water.

“THAT IT MAY PLEASE THEE TO PRESERVE ALL THAT
TRAVEL BY LAND OR BY WATER;

“WE BESEECH THEE TO HEAR US, GOOD LORD.”

391. *“I will keep thee in all places whither thou goest.”* [C.M.
GEN. xxviii. 15.

- 1 How are thy servants bless'd, O Lord ;
 How sure is their defence !
 Eternal wisdom is their guide ;
 Their help, omnipotence.
- 2 In foreign realms, and lands remote,
 Supported by thy care,
 Through burning climes they pass unhurt,
 And breathe in tainted air.
- 3 From all their griefs and dangers, Lord,
 Thy mercy sets them free,
 While in the confidence of prayer
 Their souls take hold on thee.
- 4 When by the dreadful tempest borne
 High on the broken wave,
 They know thou art not slow to hear,
 Nor impotent to save.
- 5 The storm is laid, the winds retire,
 Obedient to thy will ;
 The sea, that roar'd at thy command,
 At thy command is still.
- 6 In midst of dangers, fears, and deaths,
 Thy goodness I'll adore ;
 And praise thee for thy mercies past,
 And humbly hope for more.

For those that travel by Land or by Water.

7 My life, while thou preserv'st my life,
Thy sacrifice shall be ;
And death, when death shall be my lot,
Shall join my soul to thee^c.

HYMN TO BE USED AT SEA.

392. “*O God of our salvation, who art the confidence of them that are afar off upon the sea.*”—Ps. lxv. 5. [L.M.]

1 ALMIGHTY FATHER, hear our cry,
As o'er the trackless deep we roam ;
Be thou our haven always nigh,
On homeless waters thou our home.

2 O Jesu, Saviour, at whose voice
The tempest sank to perfect rest,
Bid thou the mourner's heart rejoice,
And cleanse and calm the troubled breast.

3 O Holy Ghost, beneath whose power
The ocean woke to life and light,
Command thy blessing in this hour,
Thy fostering warmth, thy quickening might.

4 Great God, Triune Jehovah, thee
We love, we worship, we adore ;
Our refuge on time's changeful sea,
Our joy on heaven's eternal shore^b.

393. “*These see the works of the Lord, and his wonders in the deep.*”—Ps. cvii. 24. [Six 8s.]

1 ETERNAL FATHER, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep ;
O hear us when we cry to thee
For those in peril on the sea.

For those that travel by Land or by Water.

2 O Saviour, whose almighty word
The winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst sleep ;
O hear us when we cry to thee
For those in peril on the sea.

3 O sacred Spirit, who didst brood
Upon the chaos dark and rude,
Who bad'st its angry tumult cease,
And gavest light, and life, and peace ;
O hear us when we cry to thee
For those in peril on the sea.

4 O Trinity of love and power,
Our brethren shield in danger's hour ;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go ;
And ever let there rise to thee
Glad hymns of praise from land and sea^g.

394. “*We, brethren, being taken from you for
a short time in presence, not in heart.*” [DOUBLE S.M.
1 THESS. ii. 17.]

1 AND let our bodies part,
To different climes repair,
Inseparably join'd in heart
The friends of Jesus are :
Jesus, the corner-stone,
Did first our hearts unite,
And still he keeps our spirits one,
Who walk with him in white.

Ordination or Visitation.

2 O let us still proceed
In Jesus' work below ;
And, following our triumphant Head,
To farther conquests go.
The vineyard of their Lord
Before his labourers lies ;
And lo, we see the vast reward
Which waits us in the skies.

3 O let our heart and mind
Continually ascend,
That haven of repose to find,
Where all our labours end :
Where all our toils are o'er,
Our suffering and our pain ;
Who meet on that eternal shore,
Shall never part again ^t.

Ordination or Visitation.

“ VENI, CREATOR SPIRITUS.”

395.

“ *He breathed on them, and saith unto them, Receive ye the Holy Ghost.*”

—JOHN xx. 22.

[P.M.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Ordination or Visitation.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home :
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee of both to be but One,

That, through the ages all along,
This may be our endless song ;

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

396.

“Ye shall receive power after that the Holy Ghost is come upon you.”—ACTS i. 8.

[L.M.

1 POUR out thy Spirit from on high,
Lord, thine assembled servants bless ;
Graces and gifts to each supply,
And clothe thy priests with righteousness.

2 Within thy temple when we stand
To teach the truth, as taught by thee,
Saviour, like stars in thy right hand,
The angels of the Churches be.

3 Wisdom and zeal and faith impart,
Firmness with meekness, from above,
To bear thy people on our heart,
And love the souls whom thou dost love ;—

4 To watch and pray, and never faint ;
By day and night strict guard to keep ;
To warn the sinner, cheer the saint,
Nourish thy lambs, and feed thy sheep.

5 Then, when our work is finish'd here,
In humble hope our charge resign :
When the Chief Shepherd shall appear,
O God, may they and we be thine ^b.

Dedication or Consecration of a Church.

“THIS IS NONE OTHER THAN THE HOUSE OF GOD,
AND THIS IS THE GATE OF HEAVEN.”

397. “*May thine eyes be open toward this house night and day.*”—1 KINGS viii. 29. [L.M.]

- 1 THIS stone to thee in faith we lay ;
 We build the temple, Lord, to thee ;
Thine eye be open night and day
 To guard this house and sanctuary.
- 2 Here, when thy people seek thy face,
 And dying sinners pray to live,
Hear thou in heaven, thy dwelling-place,
 And when thou hearest, O forgive.
- 3 Here, when thy messengers proclaim
 The blessed gospel of thy Son,
Still by the power of his great name
 Be mighty signs and wonders done.
- 4 Hosanna ! to their heavenly King,
 When children’s voices raise that song,
Hosanna ! let their angels sing,
 And heaven with earth the strain prolong.
- 5 But will, indeed, Jehovah deign
 Here to abide, no transient guest ?
Here will the world’s Redeemer reign ?
 And here the Holy Spirit rest ?
- 6 That glory never hence depart ;
 Yet choose not, Lord, this house alone :
Thy kingdom come to every heart,
 In every bosom fix thy throne ^b.

Dedication or Consecration of a Church.

398.

"Blessed are they that dwell in thy house."

Ps. lxxxiv. 4.

[6s. 4s.

- 1 CHRIST is our corner-stone,
On him alone we build ;
With his true saints alone
The courts of heaven are fill'd :
On his great love
Our hopes we place
Of present grace
And joys above.
- 2 O then with hymns of praise
These hallow'd courts shall ring ;
Our voices we will raise
The Three in One to sing ;
And thus proclaim
In joyful song
Both loud and long
That glorious name.
- 3 Here, gracious God, do thou
For evermore draw nigh ;
Accept each faithful vow,
And mark each suppliant sigh :
In copious shower
On all who pray
Each holy day
Thy blessings pour.
- 4 Here may we gain from Heaven
The grace which we implore ;
And may that grace, once given,
Be with us evermore,
Until that day
When all the blest
To endless rest
Are call'd away ▷.

Royal Accession—National Hymns.

“O LORD, SAVE THE QUEEN; AND MERCIFULLY HEAR US WHEN WE CALL UPON THEE.”

399. “Behold, O God, our shield; and look upon the face of thine anointed.”—Ps. lxxxiv. 9. [L.M.]

- 1 O KING of kings; thy blessing shed
On our anointed Sovereign’s head;
And, looking from thy holy heaven,
Protect the crown thyself hast given.
- 2 Her may we honour and obey,
Uphold her right and lawful sway:
Remembering that the powers that be
Are ministers ordain’d of thee.
- 3 Her with thy choicest mercies bless,
To all her counsels give success:
In war, in peace, thine aid be seen,
Thy strength command—God save the Queen!
- 4 And oh! when earthly thrones decay,
And earthly kingdoms fade away,
Grant her a throne in worlds on high,
A crown of immortality*.

400. “And all the people shouted and said, God save the king.”—1 SAM. x. 24. [6s. 4s.]

- 1 God save our gracious Queen,
Long live our noble Queen,
God save the Queen:
Send her victorious,
Happy and glorious,
Long to reign over us:
God save the Queen.

Supplementary Hymns.

2 O Lord our God, arise,
Scatter her enemies,
And make them fall :
Confound their polities ;
Frustate their knavish tricks :
On her our hopes we fix ;
God save us all.

3 Thy choicest gifts in store,
On her be pleased to pour ;
Long may she reign :
May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen !

Supplementary Hymns.

401. *"In the daytime also he led them with a cloud, and all the night with a light of fire."* — {P.M.
Ps. lxxviii. 14.

1 LEAD, kindly Light, amid the encircling gloom
Lead thou me on.
The night is dark, and I am far from home ;
Lead thou me on.
Keep thou my feet ; I do not ask to see
The distant scene ; one step enough for me.

2 I was not ever thus, nor pray'd that thou
Shouldst lead me on ;
I loved to choose and see my path ; but now
Lead thou me on.
I loved the garish day, and spite of fears
Pride ruled my will ; remember not past years.

Supplementary Hymns.

3 So long thy power hath blest me, sure it still
 Will lead me on
O'er moor and fen, o'er crag and torrent, till
 The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

4 Meanwhile, along the narrow rugged path
 Thyself hast trod,
Lead, Saviour, lead me home in childlike faith,
 Home to my God,
To rest for ever after earthly strife
In the calm light of everlasting life.

402.

"Christ is the head of the Church."

[7s. 6s.

EPH. v. 23.

1 THE Church's one foundation
 Is Jesus Christ her Lord ;
She is his new creation
 By water and the Word :
From heaven he came and sought her
 To be his holy bride,
With his own blood he bought her,
 And for her life he died.

2 Elect from every nation,
 Yet one o'er all the earth,
Her charter of salvation
 One Lord, one faith, one birth ;
One holy name she blesses,
 Partakes one holy food,
And to one hope she presses
 With every grace endued.

3 Though with a scornful wonder
 Men see her sore opprest,
By schisms rent asunder,
 By heresies distrest :

Supplementary Hymns.

Yet saints their watch are keeping,
Their cry goes up, " How long ?"
And soon the night of weeping
Shall be the morn of song.

4 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore ;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

5 Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won :
O happy ones and holy !
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee *.

403. "They desired him, saying, Sir, we would see [11s. 10s.
Jesus."—JOHN xii. 21.

- 1 "We would see Jesus!"—for the shadows lengthen
Across this little landscape of our life ;
"We would see Jesus," our weak faith to strengthen
For the last weariness—the final strife.
- 2 "We would see Jesus!"—for life's hand hath rested
With its dark touch upon both heart and brow ;
And though our souls have many a billow breasted,
Others are rising in the distance now.
- 3 "We would see Jesus!"—the great rock foundation
Whereon our feet were set by sovereign grace,
Nor life nor death, with all their agitation,
Can thence remove us if we see his face.

Doxologies.

- 4 "We would see Jesus!"—other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing,
We would not mourn them, for we go to thee.
- 5 "We would see Jesus!"—yet the spirit lingers
Round the dear objects it has loved so long,
And earth from earth can scarce unclasp its fingers;
Our love to thee makes not this love less strong.
- 6 "We would see Jesus!"—sense is all too blinding,
And heaven appears too dim, too far away:
We would see thee, thyself our hearts reminding
What thou hast suffer'd our great debt to pay.
- 7 "We would see Jesus!"—this is all we're needing:
Strength, joy, and willingness come with the
sight;
"We would see Jesus!"—dying, risen, pleading;
Then welcome day, and farewell mortal night.

Doxologies.

a.

[L.M.]

Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.

b.

[L.M.]

To Father, Son, and Holy Ghost,
The God whom earth and heaven adore,
Be glory, as it was of old,
Is now, and shall be evermore. Amen.

Doxologies.

C.

[C.M.]

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore. Amen.

d.

[DOUBLE C.M.]

To God, our Benefactor, bring
The tribute of your praise ;
Too small for an Almighty King,
But all that we can raise.
Glory to thee, bless'd Three in One,
The God whom we adore,
As was, and is, and shall be done,
When time shall be no more. Amen.

e.

[S.M.]

To God, the Father, Son,
And Spirit, ever bless'd,
The One in Three, the Three in One,
Be endless praise address'd. Amen.

f.

[DOUBLE S.M.]

Praise as in ages past,
Praise as in glory now,
Praise while eternity shall last,
To thee, O God, we vow ;
Whom all the heavenly host
And saints on earth adore ;
To Father, Son, and Holy Ghost
Be glory evermore. Amen.

Doxologies.

g.

[Six 8s.]

Immortal honour, endless fame
Attend the Almighty Father's name ;
The Saviour Son be glorified,
Who for lost man's redemption died ;
And equal adoration be,
Eternal Comforter, to thee. Amen.

h.

[Six 8s.]

To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
 And suffering saints on earth adore,
Be glory ; as in ages past,
As now it is, and so shall last,
 When time itself must be no more. Amen.

i.

[7s.]

Sing we to our God above
Praise eternal as his love,
Praise him, all ye heavenly host,
Father, Son, and Holy Ghost. Amen.

k.

[Six 7s.]

Father, Son, and Holy Ghost,
 One in Three, and Three in One,
As by the celestial host
 Let thy will on earth be done :
Praise by all to thee be given,
Glorious Lord of earth and heaven. Amen.

Doxologies.

l.

Holy Father, fount of light,
God of wisdom, goodness, might ;
Holy Son, who cam'st to dwell,
God with us, Emmanuel ;
Holy Spirit, heavenly Dove,
God of comfort, peace, and love ;
Evermore be thou adored,
Holy, Holy, Holy Lord. Amen.

N.B.—For metre Ten 7s. begin this doxology by prefixing the last two lines, thus :—

Holy, Holy, Holy Lord,
Evermore be thou ador'd,
Holy Father, &c.

m.

[8s. 7s.

Father, Son, and Holy Spirit,
One in Three, and Three in One,
Praise to thine eternal merit,
Long as ceaseless ages run. Amen.

n.

[DOUBLE 8s. 7s.

Let the voice of all creation,
Earth and heaven's triumphant host,
Praise the God of our salvation,
Father, Son, and Holy Ghost.
See the heavenly elders casting
Golden crowns before his throne :
Hallelujahs everlasting
Be to him, and him alone. Amen.

Doxologies.

O.

[8s. 7s. 4.

Praise the Father throned in heaven ;
Praise the everlasting Son ;
Praise the Spirit freely given ;
Praise the blessed Three in One.
Hallelujah !
Long as ceaseless ages run. Amen.

N.B.—By repeating the “Hallelujah” in the fifth line, this doxology is applicable to hymns of metre 8s. 7s. 7s.

p.

[10s.

All praise and glory to the Father be
And Son and Spirit, undivided Three,
As hath been alway, shall be, and is now,
To thee, O God, the everlasting Thou. Amen

q.

[104TH M.

By angels in heaven
Of every degree,
And saints upon earth,
All praise be address'd,
To God in Three Persons,
One God ever bless'd ;
As it has been, now is,
And always shall be. Amen.

r.

[6s.

To Father and to Son,
And, Holy Ghost, to thee,
Eternal Three in One,
Eternal glory be ;
As hath been, and is now,
And shall be evermore :
Before thy throne we bow,
And thee our God adore. Amen.

Doxologies.

S.

[7s. 6s.]

O Father ever glorious.
O everlasting Son,
O Spirit all victorious,
 Thrice Holy Three in One,—
Great God of our salvation,
 Whom earth and heaven adore,
Praise, glory, adoration,
 Be thine for evermore. Amen.

t.

[6s. 4s.]

To Father and to Son
And Spirit, Three in One,
 All praise be given,
As hath been heretofore
And shall be evermore :
Let all His name adore
 In earth and heaven. Amen.

u.

[8s. 6. 4.

To Father, Son, and Spirit, praise
 From earth and heaven ascend :—
The loftiest notes that saints can raise
 World without end. Amen.

v.

[7s. 5.

Holy Father, Holy Son,
Holy Spirit, Three in One,
Hallelujahs round thy throne
 Rise eternally. Amen.

Doxologies.

W.

[6s. 8s. or 6s. 4s.
OLD 148TH M.

O God, for ever blessed,
To thee all praise be given ;
Thy Name Triune confessed
By all in earth and heaven ;
As heretofore
It was, is now,
And shall be so
For evermore. Amen.

N.B.—By accentuating the second è in "blessèd" and "confessèd" this doxology is suited for Hymn 16, P.M.

X.

[8s. 4s.

Father, Son, and Holy Spirit,
Thou One in Three,
Praise to thine eternal merit,
All praise to thee :
From the morning of creation,
From the tribes of every nation,
Glory, power, and adoration,
Thine ever be. Amen.

y.

[P.M.

O Father, Son, and Holy Ghost,
The God of our salvation,
From earth and all the heavenly host
To thee be adoration :
As hath been from the ages past,
As shall be while the ages last,
Eternal Hallelujah ! Amen.

Z.

[8s. 6.

O Holy Father, Holy Son,
And Holy Spirit, Three in One,
As was, and is, and shall be done,
Glory to thee, O Lord. Amen.

INDEX OF FIRST LINES.

Abide with me fast falls the eventide	<i>Lyte</i>	9
A broken heart my God my King	<i>Watts</i>	104
According to thy gracious word	<i>Montgomery</i>	275
A few more years shall roll	<i>Bonar</i>	64
Again the Lord of life and light	<i>Barbauld</i>	140
Age after age has called her bless'd	<i>Charles</i>	251
Alleluia song of gladness	<i>tr. Neale</i>	390
All glory laud and honour	<i>Theodulph (Neale)</i>	122
All hail the power of Jesus' name	<i>Perronet</i>	365
All people that on earth do dwell	<i>Kethe</i>	357
All praise to thee my God this night	<i>Ken</i>	11
Almighty Father hear our cry	<i>Bickersteth</i>	392
And dost thou say Ask what thou wilt	<i>Newton</i>	108
And let our bodies part	<i>C. Wesley</i>	394
Angels from the realms of glory	<i>Montgomery</i>	62
A pilgrim through this lonely world	<i>Denny</i>	124
Approach my soul the mercy-seat	<i>Newton</i>	95
Arm of the Lord awake awake	<i>Shrubsole</i>	80
Around the throne of God in heaven	<i>Houlditch</i>	315
Art thou weary art thou languid	<i>Stephen (Neale)</i>	118
As helpless as a child who clings	<i>J. D. Burns</i>	335
As pants the hart for cooling streams	<i>Tate & Brady</i>	102
As when the weary traveller gains	<i>Newton</i>	160
As with gladness men of old	<i>Dix</i>	73
At even ere the sun was set	<i>Twells</i>	13
Awake and sing the song	<i>Hammond</i>	369
Awake my soul and with the sun	<i>Ken</i>	1
Awake my soul stretch every nerve	<i>Doddridge</i>	324
Before Jehovah's awful throne	<i>Watts</i>	35
Behold the mountain of the Lord	<i>Bruce</i>	81
Behold the Lamb of God who bore	<i>Haweis</i>	125
Be present at our table Lord	<i>Cennick</i>	307

Index of First Lines.

Beset with snares on every hand	Doddridge	107
Blest are the pure in heart	Keble	252
Blest day of God how calm how bright	Mason	148
Blow ye the trumpet blow	C. Wesley	137
Bound upon the accursed tree	Milman	133
Bread of heaven on thee we feed	Conder	281
Bread of the world in mercy broken	Heber	280
Brethren let us join to bless	Cennick	373
Brief life is here our portion	Bernard (Neale)	165
Brightest and best of the sons of the morning	Heber	74
Brother thou art gone before us	Milman	349
By cool Siloam's shady rill	Heber	310
Children of the heavenly King	Cennick	323
Christians awake salute the happy morn	Byrom	59
Christ is gone up with a joyful sound	var. Heber	156
Christ is our corner stone	tr. Chandler	398
Christ the Lord is risen to-day	C. Wesley	138
Christ whose glory fills the skies	C. Wesley	6
Come condescending Saviour come	Doddridge	143
Come gracious Spirit heavenly Dove	Browne	167
Come Holy Ghost descend from high.	Beck	288
Come Holy Ghost our souls inspire	Cosin	395
Come Holy Spirit come	Hart	175
Come Holy Spirit come (a child's prayer)	A. Thrupp	305
Come Holy Spirit heavenly Dove	Watts	171
Come let us join our cheerful songs	Watts	364
Come let us join our friends above	C. Wesley	268
Come let us to the Lord our God	Morrison	101
Come my soul thy suit prepare	Newton	185
Come thou long-expected Jesus	C. Wesley	77
Come weary souls in Christ your Lord	C. Wesley	105
Come ye thankful people come	Alford	42
Come ye who love the Lord	Watts	371
Command thy blessing from above	Montgomery	178
Creator Spirit by whose aid	Dryden	173
Day of judgment day of wonders	Newton	53
Day of wrath O day of mourning <i>Thomas of Celano (Iron)</i>	56	
Deathless principle arise	Toplady	345
Dread Jehovah God of nations	C. F. (1804)	31
Ere another Sabbath's close	(Noel's Coll. 1832)	151
Ere the words of peace and love	Bickersteth	328
Eternal Father strong to save	Whiting	393
Eternal source of every joy	Doddridge	37

Index of First Lines.

Fair waved the golden corn	<i>Gurney</i>	298
Far from my heavenly home	<i>Lyte</i>	112
Far from these narrow scenes of night	<i>Steele</i>	162
Father again in Jesus' name we meet	<i>Whitmore</i>	10
Father by thy love and power	<i>Anstice</i>	21
Father I know that all my life	<i>Waring</i>	339
Father of heaven above	<i>Bickersteth</i>	180
Father of heaven whose love profound	<i>Cooper</i>	177
Father of mercies in thy word	<i>Steele</i>	198
Father whate'er of earthly bliss	<i>Steele</i>	210
For all the saints who from their labours rest	<i>How</i>	256
For all thy saints O Lord	<i>Mant</i>	253
For ever with the Lord	<i>Montgomery</i>	352
For mercies countless as the sands	<i>Cowper</i>	366
For thee O dear dear country <i>Bernard (Neale)</i> part ii.		165
Forth in thy name O Lord I go	<i>C. Wesley</i>	8
For thy mercy and thy grace	<i>Downton</i>	66
Fountain of good to own thy love	<i>Doddridge</i>	270
Fountain of mercy God of love	<i>Flowerdew</i>	41
From all that dwell below the skies	<i>Watts</i>	360
From all thy saints in warfare, &c.	<i>Nelson</i>	255
From Egypt lately come	<i>Kelly</i>	234
From every stormy wind that blows	<i>Stowell</i>	187
From Greenland's icy mountains	<i>Heber</i>	88
Gentle Jesu meek and mild.	<i>C. Wesley</i>	304
Give me the wings of faith to rise	<i>Watts</i>	258
Glorious things of thee are spoken	<i>Newton</i>	214
Glory to thee O Lord	<i>Toke</i>	248
God moves in a mysterious way	<i>Cowper</i>	211
God of mercy throned on high	<i>Anon.</i>	294
God of my life to thee I call	<i>Cowper</i>	329
God of my salvation hear	<i>C. Wesley</i>	346
God of that glorious gift of grace	<i>Monsell</i>	287
God save our gracious Queen	<i>National Anthem</i>	400
God that madest earth and heaven <i>Heber and Whately</i>		19
God the all-terrible King who ordainest	<i>Chorley</i>	29
Go to dark Gethsemane	<i>Montgomery</i>	126
Great God and wilt thou descend	<i>Taylor</i>	303
Great God indulge my humble claim	<i>Watts</i>	188
Great God what do I see and hear <i>Ringwaldt, &c.</i>		54
Great King of nations hear our prayer	<i>Gurney</i>	28
Great Shepherd of thy people hear	<i>Newton</i>	182
Guide me O thou great Jehovah	<i>Williams</i>	237

Index of First Lines.

Hail the day that sees him rise	<i>C. Wesley</i>	152
Hail thou once despised Jesus	<i>Bakewell</i>	135
Hail thou source of every blessing	<i>B. Woodd</i>	76
Hail to the Lord's anointed	<i>Montgomery</i>	89
Hark hark my soul angelic songs are swelling	<i>Faber</i>	265
Hark my soul it is the Lord	<i>Cowper</i>	223
Hark the glad sound the Saviour comes	<i>Doddridge</i>	45
Hark the herald angels sing	<i>C. Wesley</i>	61
Hark the song of Jubilee	<i>Montgomery</i>	91
Hark the sound of holy voices	<i>Wordsworth</i>	269
Hark the voice of love and mercy	<i>Evans</i>	134
Head of the church triumphant	<i>C. Wesley</i>	267
Here O my Lord I see thee face to face	<i>Bonar</i>	279
Hills of the north rejoice	<i>Oakley</i>	92
Holy Bible book divine	<i>Burton</i>	313
Holy Ghost dispel our sadness	<i>Gerhard (Toplady)</i>	172
Holy holy holy Lord God Almighty	<i>Heber</i>	22
Hosanna raise the pealing hymn	<i>Havergal</i>	292
Hosanna to the living Lord	<i>Heber</i>	144
How are thy servants blessed O Lord	<i>Addison</i>	391
How beauteous are their feet	<i>Watts</i>	78
How bright appears the morning star	<i>Nicolai (Mercer)</i>	387
How bright these glorious spirits shine	<i>Cameron</i>	259
How shall a contrite spirit pray	<i>Montgomery</i>	103
How sweet the hour of closing day	<i>Bathurst</i>	350
How sweet the name of Jesus sounds	<i>Newton</i>	217

I heard the voice of Jesus say	<i>Bonar</i>	203
I know that my Redeemer lives	<i>Medley</i>	206
I lay my sins on Jesus	<i>Bonar</i>	120
I'll praise my Maker with my breath	<i>Watts</i>	361
I need thee precious Jesu	<i>Whitfield</i>	121
In his temple now behold him	<i>from Angelus Silesius</i>	250
Inspirer and hearer of prayer	<i>Toplady</i>	264
In the hour of trial	<i>Montgomery</i>	119
In token that thou shalt not fear	<i>Alford</i>	289
I sing the almighty power of God	<i>Watts</i>	312
It came upon the midnight clear	<i>Sears</i>	266
I think when I read that sweet story of old	<i>Luke</i>	297
I was a wandering sheep	<i>Bonar</i>	117

Jerusalem my happy home	<i>F. Baker</i>	161
Jerusalem on high	<i>Crossman</i>	263
Jerusalem the golden	<i>Bernard (Neale) part iii.</i>	165
Jesu and shall it ever be	<i>Grigg</i>	320

Index of First Lines.

Jesu I my cross have taken	Lyte	321
Jesu lover of my soul	C. Wesley	116
Jesu meek and gentle	Prynne	296
Jesu my strength and hope	C. Wesley	322
Jesus calls us o'er the tumult	Toke	232
Jesus Christ is risen to-day	Anon. (1750)	139
Jesus lives no longer now	Gellert (Cox)	141
Jesus shall reign where'er the sun	Watts	85
Jesus the very thought is sweet	Bernard (Neale)	215
Jesu tender shepherd hear me	Duncan	302
Jesu the very thought of thee	Bernard (Caswall)	216
Jesu thou joy of loving hearts	Bernard (Ray Palmer)	274
Jesu thy blood and righteousness	Zinzendorf (Wesley)	207
Jesu we lift our souls to thee	Beck	290
Jesu where'er thy people meet	Cowper	189
Join all the glorious names	Watts	379
Joy to the world the Lord is come	Watts	46
Just as I am without one plea	Elliott	114

Lamb of God whose bleeding love	C. Wesley	282
Leader of faithful souls and guide	C. Wesley	240
Lead kindly Light amid the encircling gloom	Newman	401
Lead us heavenly Father lead us	Edmeston	238
Let me be with thee where thou art	Elliott	159
Let us with a gladsome mind	Milton	375
Lo God is here let us adore	Tersteegen (Wesley)	190
Lo he comes with clouds descending	C. Wesley	52
Long did I toil and knew no earthly rest	Lyte	343
Lord as to thy dear cross we flee	Gurney	226
Lord cause thy face on us to shine	var. Doddridge	32
Lord dismiss us with thy blessing	Shirley	194
Lord God the Holy Ghost	Montgomery	174
Lord I am thine but thou wilt prove	Watts	330
Lord in this thy mercy's day	Williams	355
Lord it belongs not to my care	Baxter	351
Lord Jesu are we one with thee	Deck	276
Lord of all power and might	Stowell	93
Lord of heaven and earth and ocean	Crosse	43
Lord of mercy and of might	Heber	27
Lord of the harvest thee we hail	Gurney	40
Lord of the Sabbath hear our vows	Doddridge	149
Lord of the worlds above	Watts	186
Lord shall thy children come to thee	Hinds	318
Lord teach us how to pray aright	Montgomery	5
Lord to whom except to thee	Monsell	286
Lord when before thy throne we meet	Nicholas	285
Lord when we bend before thy throne	Carlyle	99

Index of First Lines.

Lo round the throne at God's right hand	<i>Duncan</i>	262
Love divine all love excelling	<i>C. Wesley</i>	221
May the grace of Christ our Saviour	<i>Newton</i>	195
My blessed Saviour is thy love	<i>Stennett</i>	218
My faith looks up to thee	<i>Ray Palmer</i>	202
My God and is thy table spread	<i>Doddridge</i>	273
My God how endless is thy love	<i>Watts</i>	4
My God I thank thee who hast made	<i>Procter</i>	338
My God my Father while I stray	<i>Elliott</i>	244
My God the spring of all my joys	<i>Watts</i>	220
My rest is in heaven my rest is not here	<i>Lyte</i>	337
My soul repeat his praise	<i>Watts</i>	372
My times are in thy hand.	<i>Lloyd</i>	68
Nearer my God to thee	<i>Adams</i>	113
New every morning is the love	<i>Keble</i>	3.
Not all the blood of beasts	<i>Watts</i>	111
Not unto us but thee O Lord	<i>var. Cennick</i>	191
Now gracious Lord thine arm reveal	<i>Newton</i>	70
Now I have found the ground wherein	<i>Rothe (Wesley)</i>	205
Now thank we all our God	<i>Rinkart (Winkworth)</i>	36
O bless the Lord my soul	<i>Watts</i>	354
O brothers lift your voices	<i>Bickersteth</i>	90
O Christ the Lord of heaven to thee	<i>Ray Palmer</i>	158
O come all ye faithful	<i>Bonaventura (Oakeley)</i>	60
O come and mourn with me awhile	<i>var. Faber</i>	130
O come loud anthems let us sing	<i>Tate & Brady</i>	358
O day of rest and gladness	<i>Wordsworth</i>	145
O'er the gloomy hills of darkness	<i>Williams</i>	86
O for a closer walk with God	<i>Cowper</i>	336
O for a heart to praise my God	<i>C. Wesley</i>	227
O for a thousand tongues to sing	<i>C. Wesley</i>	367
Oft in danger oft in woe	<i>var. Kirke White</i>	235
O God of Bethel by whose hand	<i>Doddridge</i>	69
O God our help in ages past	<i>Watts</i>	201
O God the rock of ages	<i>Bickersteth</i>	65
O God unseen yet ever near	<i>Osler</i>	277
O happy day that fix'd my choice	<i>Doddridge</i>	319
O had I my Saviour the wings of a dove.	<i>Lyte</i>	243
O Jesu Lord of heavenly grace	<i>Ambrose (Chandler)</i>	2
O Jesu Saviour of the lost	<i>Bickersteth</i>	98
O King of kings thy blessing shed	<i>Anon. (1819)</i>	399
O Lord how happy should we be	<i>Anstice</i>	342

Index of First Lines.

O Lord of heaven and earth and sea	<i>Wordsworth</i>	271
O Lord our hearts would give thee praise	<i>Anon.</i>	309
O Lord thy mercy my sure hope	<i>Tate & Brady</i>	197
O Lord turn not thy face from me	<i>var. Mordley</i>	96
O Lord within thy sacred gates	<i>tr. J. Wesley</i>	181
O Love divine how sweet thou art.	<i>C. Wesley</i>	222
One there is above all others	<i>Nunn</i>	314
On the mountain's top appearing	<i>Kelly</i>	83
O Paradise O Paradise	<i>Faber</i>	344
O render thanks to God above	<i>Tate & Brady</i>	359
O sacred Head once wounded	<i>Bernard (Alexander)</i>	132
O Saviour may we never rest	<i>Bathurst</i>	229
O Saviour whom this holy morn	<i>Heber</i>	58
O Spirit of the living God	<i>Montgomery</i>	34
O thou from whom all goodness flows	<i>Haweis</i>	100
O thou that dwell'st in the heavens high	<i>Hogg</i>	30
O thou the contrite sinner's Friend	<i>Elliott</i>	115
O thou to whom all creatures bow	<i>Tate & Brady</i>	196
O thou to whose all-searching sight .	<i>Tersteegen (Wesley)</i>	106
O thou who by a star didst guide	<i>Neale</i>	71
O thou who camest from above	<i>C. Wesley</i>	7
Our blest Redeemer ere he breathed	<i>Auber</i>	176
Our Lord is risen from the dead	<i>C. Wesley</i>	154
O weep not o'er thy children's tomb	<i>Heber</i>	249
O where shall rest be found	<i>Montgomery</i>	246
O why should Israel's sons once blest	<i>Joyce</i>	84
O Word of God incarnate	<i>How</i>	200
O worship the King	<i>Grant</i>	381
Pleasant are thy courts above	<i>Lyte</i>	184
Pour out thy Spirit from on high	<i>Montgomery</i>	396
Praise my soul the King of heaven	<i>Lyte</i>	383
Praise O praise our God and King	<i>Baker</i>	39
Praise the Lord his glories show	<i>Lyte</i>	376
Praise the Lord through every nation .	<i>tr. Montgomery</i>	389
Praise the Lord ye heavens adore him	<i>Anon.</i>	384
Praise to God immortal praise	<i>Barbauld</i>	38
Prayer is the soul's sincere desire	<i>Montgomery</i>	192
Rejoice the Lord is King	<i>C. Wesley</i>	378
Rejoice to-day with one accord	<i>Baker</i>	44
Rest in the Lord from harps above	<i>Bickersteth</i>	327
Ride on ride on in majesty	<i>Milman</i>	123
Rock of ages cleft for me	<i>Toplady</i>	110
Round the Lord in glory seated	<i>Mant</i>	23

Index of First Lines.

Salvation O the joyful sound	<i>Watts</i>	306
Saviour again to thy dear name we raise	<i>Ellerton</i>	193
Saviour breathe an evening blessing	<i>Edmeston</i>	17
Saviour when in dust to thee	<i>Grant</i>	24
See the destined day arise	<i>Mant</i>	127
Servant of God well done	<i>Montgomery</i>	353
Sing we the song of those who stand	<i>Montgomery</i>	257
Soldiers of Christ arise	<i>C. Wesley</i>	233
Sometimes a light surprises	<i>Cowper</i>	385
Songs of praise the angels sang	<i>Montgomery</i>	374
Son of God to thee I cry	<i>Mant</i>	26
Sons of men behold from far	<i>C. Wesley</i>	72
Sow in the morn thy seed	<i>Montgomery</i>	87
Spirit divine attend our prayers	<i>Reed</i>	170
Spirit of mercy truth and love	<i>Anon. (1775)</i>	166
Spirit of truth on this thy day	<i>Heber</i>	168
Stand soldier of the cross	<i>Bickersteth</i>	291
Stand up and bless the Lord	<i>Montgomery</i>	370
Sun of my soul thou Saviour dear	<i>Keble</i>	12
Sweet feast of love divine	<i>Denny</i>	283
Sweet is the work my God my King	<i>Watts</i>	150
Sweet Saviour bless us ere we go	<i>Faber</i>	18
Sweet the moments rich in blessing	<i>Allen & Shirley</i>	131

That day of wrath that dreadful day	<i>Scott</i>	51
The church has waited long	<i>Bonar</i>	49
The Church's one foundation	<i>Stone</i>	402
The day is past and over	<i>Anatolius (Neale)</i>	16
The day of resurrection	<i>John Damascene (Neale)</i>	142
The day O Lord is spent	<i>Neale</i>	15
Thee will I love my strength, &c. <i>Angelus Silesius (Wesley)</i>		224
The God of Abraham praise	<i>Olivers</i>	386
The happy morn is come	<i>var. Haweis</i>	136
The Head that once was crown'd with thorns	<i>Kelly</i>	153
The hour is come the feast is spread	<i>Bickersteth</i>	278
The Lord my pasture shall prepare	<i>Addison</i>	239
The Lord of might from Sinai's brow	<i>Heber</i>	55
The Lord will come the earth shall quake	<i>Heber</i>	50
The morning bright with rosy light	<i>Anon.</i>	301
There is a blessed home	<i>Baker</i>	164
There is a book who runs may read	<i>Keble</i>	199
There is a fountain fill'd with blood	<i>Cowper</i>	208
There is a happy land	<i>Young</i>	316
There is a land of pure delight	<i>Watts</i>	163
There is a name I love to hear	<i>Whitfield</i>	299
There is a path that leads to God	<i>Taylor</i>	300
The roseate dews of early dawn	<i>Alexander</i>	230

Index of First Lines.

The Son of God goes forth to war	<i>Heber</i>	254
The spacious firmament on high	<i>Addison</i>	362
The Spirit in our hearts	<i>Onderdonk</i>	247
The strain upraise of joy, &c.	<i>Godescalcus (Neale)</i>	388
The sun is sinking fast	<i>tr. Caswall</i>	14
The sun is set the twilight's o'er	<i>Bickersteth</i>	347
The voice that breathed o'er Eden	<i>Keble</i>	326
The year begins with thee	<i>Keble</i>	67
Thine for ever God of love	<i>Maude</i>	212
Thine thine for ever blessed bond	<i>Bickersteth</i>	325
This is the day the Lord hath made	<i>Watts</i>	147
This stone to thee in faith we lay	<i>Montgomery</i>	397
Thou art gone to the grave but we will not, &c.	<i>Heber</i>	348
Thou art gone up on high	<i>Toke</i>	157
Thou art my hiding-place O Lord	<i>Raffles</i>	333
Thou art the way to thee alone	<i>Donne</i>	228
Thou Framer of the light and dark	<i>Keble</i>	33
Thou hidden love of God, &c.	<i>Tersteegen (Wesley)</i>	231
Thou Judge of quick and dead	<i>C. Wesley</i>	48
Thou who didst on Calvary bleed	<i>J. D. Burns</i>	356
Thou whose almighty word	<i>Marriott</i>	94
Three in One and One in Three	<i>Rorison</i>	179
Through all the changing scenes of life	<i>Tate & Brady</i>	368
Through the day thy love has spared us	<i>Kelly</i>	20
Through the love of God our Saviour	<i>Bowly</i>	213
Thy way not mine O Lord	<i>Bonar</i>	340
Till he come O let the words	<i>Bickersteth</i>	284
To bless thy chosen race.	<i>Tate & Brady</i>	79
To-morrow Lord is thine	<i>Doddridge</i>	245
Toss'd with rough winds and faint with fear	<i>Charles</i>	341
To thy temple I repair	<i>Montgomery</i>	183
Weary of wandering from my God	<i>C. Wesley</i>	109
We come Lord to thy feet	<i>Anon.</i>	308
We give immortal praise	<i>Watts</i>	377
We give thee but thine own	<i>How</i>	272
Welcome sweet day of rest	<i>Watts</i>	146
We love thee Lord yet not alone, &c.	<i>Elliott</i>	225
We saw thee not when thou didst come	<i>Gurney</i>	204
We sing the praise of him who died	<i>Kelly</i>	129
We speak of the realms of the blest	<i>Mills</i>	317
We thank thee Lord for this our food	<i>Cennick</i>	307
We've no abiding city here	<i>Kelly</i>	242
We would see Jesus for the shadows lengthen	<i>American</i>	403
What are these in bright array	<i>Montgomery</i>	261
What various hindrances we meet	<i>Cowper</i>	331
When all thy mercies O my God	<i>Addison</i>	363

Index of First Lines.

When gathering clouds around I view	<i>Grant</i>	334
When God of old came down from heaven.	<i>Keble</i>	169
When his salvation bringing	<i>King</i>	295
When I can read my title clear	<i>Watts</i>	209
When I survey the wondrous cross	<i>Watts</i>	128
When Jesus left his Father's throne	<i>Montgomery</i>	293
When languor and disease invade	<i>Toplady</i>	332
When marshall'd on the nightly plain	<i>Kirke White</i>	75
When our heads are bow'd with woe	<i>Milman</i>	25
When wounded sore the stricken soul	<i>Alexander</i>	97
Where high the heavenly temple stands	<i>Bruce</i>	155
While shepherds watch'd their flocks, &c.	<i>Tate & Brady</i>	57
Who are these like stars appearing	<i>Schenk (Cox)</i>	260
Who is this so weak and helpless	<i>How</i>	63
Why should I fear the darkest hour	<i>Newton</i>	241
Why those fears behold 'tis Jesus	<i>Kelly</i>	236
With joy we meditate the grace	<i>Watts</i>	219
Ye boundless realms of joy	<i>Tate & Brady</i>	380
Ye servants of God	<i>C. Wesley</i>	382
Ye servants of the Lord	<i>Doddridge</i>	47
Yes God is good in earth and sky	<i>Gurney</i>	311
Zion's King shall reign victorious	<i>Kelly</i>	83

LIST OF HYMNALS COLLATED IN THE NOTES.

	Reference Word or Letters.
Society for Promoting Christian Knowledge: Psalms and Hymns (1863)	S.P.C.K.
New Appendix to above (1869)	S.P.C.K., <i>app.</i>
Irish Church Hymnal	Irish.
American Episcopal Church Psalter and Hymn Book	American.
The Book of Praise Hymnal, edited by Sir Roundell Palmer	Palmer.
Hymns Ancient and Modern (1861)	A. and M.
Appendix to above (1868)	A. and M., <i>app.</i>
Psalms and Hymns selected by Rev. C. Kemble	Kemble.
Church Psalter and Hymn Book, edited by Rev. W. Mercer, Oxford edition (1864)	Mercer.
Ditto, earlier edition (1859)	Mercer (1859).
The Year of Praise, edited by Dean Alford	Alford.
Lyra Britannica, edited by Rev. C. Rogers (1868)	Rogers.
Psalms and Hymns, edited by Rev. W. J. Hall (1836): the "Mitre Hymn Book"	Hall.
Psalms and Hymns selected for Churches in Marylebone	Marylebone.
Psalms and Hymns selected for the Parish Churches in Islington	Islington.
Psalms and Hymns selected by the late Rev. H. V. Elliott	Elliott.
The People's Hymnal (re-issued 1868)	People's.
The Hymnal, edited by Rev. R. R. Chope (1858)	Chope.
The Church Hymnal, new edition, 1867 (Bell and Daldy)	Bell.
Psalms and Hymns (enlarged edition), edited by Bishop Morrell and Rev. W. W. How	Morrell and How.
Hymns for the Christian Seasons, edited by Rev. T. V. French	French.
Hymns for Use in Church, edited by Rev. Dr. Irons	Irons.
The Sarum Hymnal, edited by Earl Nelson and others (1868)	Sarum.
Hymnal for the Church and Home, edited by Rev. A. Marshall, and published under the sanction of the late Bishop of Carlisle	Carlisle.
Psalms and Hymns for the Church, School, and Home, edited by Rev. D. T. Barry	Barry.
Church and Home Metrical Psalter and Hymnal, edited by Rev. W. Windle	Windle.

N.B.—Besides the collated Hymnals, occasional references are made, amongst others, to E. Bickersteth's "Christian Psalmody" (1833), revised 1841; "Hymns for the Church on Earth," selected by the Rev. J. C. Ryle; "The Salisbury Hymn Book," on which the Sarum Hymnal is founded; "Hymns and Poetry for Infant Schools," edited for the Home and Colonial Institute; "Psalms and Hymns sanctioned by the Synod of the Presbyterian Church in England;" which will be described by the reference words, "E. Bickersteth," "Ryle," "Salisbury," "Home and Colonial," "Presbyterian Synod."

Titles are for the most part only prefixed to the names of living authors; and initials of the Christian names only where it was necessary for distinction, as J. Montgomery, C. Wesley, &c.

The date following the name of the Author signifies about the time when his chief contribution of hymns was made to the Church; in a few instances only, the more exact date of the particular hymn is assigned.

A number following the reference word or letter of any Hymnal, is only added when the first line is different in that Hymnal.

"*The text is without alteration*," signifies that, so far as the Editor knows, it is without alteration, abbreviation, or addition.

"*The verses given in the text are without alteration*," signifies the same of the portion selected.

The above qualifying words, "so far as the Editor knows," are of necessity added, as he has not been able in every case to consult the originals. Nor, if he had been able, would the conclusion have been in all cases self-evident. For Authors have not seldom altered (and not always improved) their own hymns during their lifetime. Two or more versions are thus "original." But when the Editor has not had access to the Author's own accredited copy, and a hymn is found in Sir R. Palmer's Book of Praise Hymnal, or in Roger's Lyra Britannica, or in the People's, or in Marshall's (Carlisle) Hymnal, one or other of these carefully revised texts is assumed to be original. These Hymnals, which, with a few exceptions, profess to give the original words, do not always strictly tally with one another; but the variations are few and generally unimportant.

NOTES.

1. *Awake, my soul, and with the sun.*

This standard hymn, by Ken (*cir.* 1697), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The only difficulty is the selection of verses. Many hymnals contain the verse which stands third in the original poem,—

“In conversation be sincere,” &c.;

but it is very often transformed; and its omission enables us to include the very beautiful verse which stands fifth in the text, and is the answer to the preceding one, without unduly lengthening an already long hymn.

The verses given in the text are without alteration.

2. *O Jesu, Lord of heavenly grace.*

This morning hymn, by S. Ambrose (4th *cen.*), translated by the Rev. John Chandler, is adopted by S.P.C.K.; Irish (6); Palmer; A. and M. (3); Mercer; Alford; Marylebone; Bell; French; Salisbury (another translation in Sarum); Barry.

The verses given in the text are without alteration.

3. *New every morning is the love.*

This hymn, by Keble (1827), is adopted by S.P.C.K.; Irish; Palmer (257); A. and M.; Kemble; Mercer; Marylebone; Islington; People's; Chope; Morrell and How; French; Irons; Sarum (4); Barry; Windle.

The text embraces the verses generally selected from this most beautiful hymn; and, except the usually admitted reading of *will* for *would* in v. 5, is without alteration.

4. *My God, how endless is thy love.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Kemble; Alford; Hall; Marylebone; Islington (3); Elliott; Carlisle.

In the last line of the second verse the original is,—

“And quickens all my *drowsy* powers.”

The word *drowsy* is out of date. It is changed by Hall into “feeble”; but this introduces a new thought. “Slumbering” is substituted in the text; which, with this exception, is without alteration.

Notes.

5. *Lord, teach us how to pray aright.*

This hymn, by J. Montgomery (1825), is adopted by Kemble; Mercer; Rogers; Hall; Islington; Morrell and How; Carlisle; Barry; Windle.

The two verses given in the text are complete in themselves, and are almost universally approved; but the remainder of the hymn, though containing many excellent lines, has been subjected to manifold transformations. Remembering that some short hymns are desirable, especially for early morning service, the Editor has ventured to retain these only. They are without alteration.

6. *Christ, whose glory fills the skies.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Islington; Elliott; Chope; Bell; Morrell and How; Sarum; Carlisle; Barry; Windle.

This hymn is called by James Montgomery, no mean judge, "one of C. Wesley's loveliest progeny." The text is without alteration.

7. *O thou, who camest from above.*

This hymn, by C. Wesley (1743) is adopted by Palmer; Mercer; Alford; Windle.

The second line, v. 2, is in the original,—

"With *inextinguishable* blaze."

The Editor believes that this admirable hymn would have been far more popular if it had not been for the very long word "inextinguishable." Words of five syllables must be admitted into hymns sparingly; but for a whole congregation to be poised on *sir*, practically leads to a hymn being passed by. It is hoped that the line given in the text, which only paraphrases the same thought, will be allowed. In other respects the hymn is without alteration.

8. *Forth in thy name, O Lord, I go.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Chope; Bell; Carlisle; Barry; Windle.

The text is without alteration.

9. *Abide with me: fast falls the eventide.*

This pathetic evening hymn, by Lyte (1847), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone (226); Islington; People's; Chope; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

Some versions read "Hold *then*," others "Hold *there*" for "Hold *thou*" in the last verse.

The verses given in the text are without alteration.

10. *Father, again in Jesus' name we meet.*

This plaintive hymn, by the late Lady Lucy Whitmore, which is especially suitable for evening prayer, is adopted by S.P.C.K.; Irish; Kemble; Marylebone; Carlisle; Barry; Windle.

There are two or three minor alterations current; but the text is, as far as the Editor knows, without alteration.

Notes.

11. *All praise to thee, my God, this night.*

This hymn, by Ken (cir. 1697), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; Irons; Sarum; Carlisle; Barry; Windle.

Verse 4, line 3, for "shall me" some read "may me."
The verses given in the text are without alteration.

12. *Sun of my soul, thou Saviour dear.*

This evening hymn, by Keble (1827), is adopted by S.P.C.K.; Irish; A: and M.; Palmer; Kemble; Mercer; Alford; Rogers (p. 336); Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum (13); Carlisle; Barry; Windle.

As with Keble's morning hymn, the only difficulty is selection. The text (including Hymn 33) embraces those verses which are most prized, and is without alteration.

13. *At even, ere the sun was set.*

This very beautiful hymn for evening-tide, by the Rev. H. Twells, appears in A. and M., *app.* Being of a recent date, it has not yet had time to become popular; but that it will become so from its touching simplicity, the Editor cannot doubt.

In kindly granting permission for its insertion, the Author says, "As originally written, there was another verse.

" And some are press'd with worldly care;
 And some are tried with sinful doubt;
 And some such grievous passions tear
 That only thou canst cast them out."

This is at least worth recording, though the length of the hymn seems to call for its omission in the text, which is without alteration.

14. *The sun is sinking fast.*

This hymn, of which the Latin original is lost (see Miller), was translated by the Rev. E. Caswall, and is adopted by S.P.C.K., *app.*; A. and M.; People's; Chope; Morrell and How; French; Barry.

The text (from A. and M.) is without alteration.

15. *The day, O Lord, is spent.*

This evening hymn, by J. M. Neale, is adopted by S.P.C.K.; Palmer; Rogers; Sarum.

The text is without alteration.

16. *The day is past and over.*

This hymn, a translation by Neale (from S. Anatolius, fifth *cen.*; see Miller), is adopted by S.P.C.K., *app.*; Irish; A. and M., *app.*; People's; Chope; Morrell and How; French; Sarum; Barry.

Verse 2, line 4, for "the hours of sin," is read, with S.P.C.K., "the hours of gloom." Otherwise the verses given in the text are without alteration.

Notes.

17. *Saviour, breathe an evening blessing.*

This hymn, by Edmeston (1820), is adopted by S.P.C.K.; Irish; Kemble; Mercer; Rogers; Islington; Chope (221); Morrell and How (8); Carlisle; Windle.

Minor variations are current.

The text is without alteration.

18. *Sweet Saviour, bless us ere we go.*

This hymn, an adaptation of one by Dr. Faber, is adopted by S.P.C.K., Irish (14); A. and M.; Mercer (9); Alford; People's; Chope; Morrell and How (9); French; Sarum; Carlisle; Barry (26).

If the Editor had indulged his own wish, he would have changed the opening epithet, "sweet"; but, as eight out of the above twelve hymnals retain it, it does not seem to jar with the general taste.

With the exception of reading "gone" for "done," verse 2, line 1, with A. and M., Mercer, &c., the text is that usually adopted, without alteration.

19. *God, that madest earth and heaven.*

This hymn—of which the first stanza is by Heber, the second by Whately—is adopted by S.P.C.K.; Irish (12); Palmer; A. and M.; Mercer; Alford; Marylebone; People's; Chope; Morrell and How; Sarum; Barry; Windle.

The text is without alteration.

20. *Through the day thy love has spared us.*

This evening hymn, by Kelly (1806), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Marylebone; Islington; Elliott; Morrell and How; Irons; Sarum; Carlisle; Barry.

Verse 2, line 5, the original is,—

"And when life's sad day is pass'd."

That the word "sad" gives an unnecessary tone of depression, is evident from its being frequently changed to "short" or "brief" as in Irish, Islington, Barry, &c. "Short" is adopted in the text, which is otherwise without alteration.

21. *Father, by thy love and power.*

This melodious evening hymn, by Anstice (1836), is adopted by S.P.C.K., app.; Mercer; and, in an abbreviated form, by Chope.

Verse 1, line 8,—

"Lull thy creatures to repose."

is changed to—

"Grant thy children sweet repose."

"Lull" may be thought too luscious for congregational use, and the word "creatures" has been used just before.

Verse 4, lines 3, 4,—

"When the help of man is far,
Ye more clearly present are,"

are changed to—

"Then when shrinks the lonely heart,
Thou, O God, most present art."

To address the Holy Trinity as "Ye" is to be avoided, certainly in a hymn. See S.P.C.K.

Otherwise the text is without alteration.

Notes.

22. *Holy, holy, holy, Lord God Almighty.*

This noble hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The text is without alteration.

23. *Round the Lord in glory seated.*

This hymn, by Mant (1837), is adopted by S.P.C.K.; Palmer; A. and M., *app.* (303); French; Sarum.

It is of this hymn the author of the article, "German Hymns and Hymn Writers," in the *Contemporary Review*, says, "I consider it equal, if not superior, to Bishop Heber's well-known hymn." Few, perhaps, would admit its pre-eminence; all, its merit.

The text is without alteration.

24. *Saviour, when in dust to thee.*

This favourite hymn, by Grant (1815), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Rogers; Hall (103); Islington; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Barry; Windle.

It has been much mutilated and altered in many versions; but later compilations happily, for the most part, recur to the beautiful original.

The text is without alteration.

25. *When our heads are bowed with woe.*

This hymn, by Milman (1837), is adopted by S.P.C.K.; A. and M.; Mercer; Alford; Rogers; Marylebone; Islington; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Barry; Windle.

It is well known that each verse in the original closes "Gracious Son of Mary, hear." This, though expressing the great truth of our Lord's humanity, has been objected to by many, and has led to many alterations, as,—

"Jesus, born of woman, hear," by S.P.C.K.; Mercer; Barry.

"Jesus, loving Saviour, hear;"

"Gracious Son of David, hear;"

"Jesus, man of sorrows, hear," by others.

As it seems desirable to avoid an expression which has given offence, the cry recorded in the Gospels is substituted. Otherwise the verses given in the text are without alteration.

26. *Son of God, to thee I cry.*

This hymn, by Mant (*circ.* 1828), is adopted by S.P.C.K.; Alford; Marylebone; People's; Bell; Morrell and How.

The text is without alteration.

27. *Lord of mercy and of might.*

This short litany, by Heber (1827), is adopted by S.P.C.K.; Irish; Palmer; Mercer; Alford; People's; Chope; Bell; Morrell and How; French; Salisbury; Barry; Windle.

The opening of the third stanza and the whole of the last are changed in many hymnals, but apparently without sufficient reason. The text is without alteration.

Notes.

28. *Great King of nations, hear our prayer, while at thy feet we fall.*

This hymn, by J. H. Gurney (1853), for a time of national humiliation, is adopted by S.P.C.K. ; Alford ; Marylebone ; Islington.

The text is without alteration.

29. *God the all-terrible ! King, who ordainest.*

This noble hymn, by Chorley, for a time of peril, seems to the Editor well worthy a place in the foremost ranks of our national hymns. It is adopted in the anthem book, Norwich Cathedral.

The text is without alteration.

30. *O thou that dwell'st in the heavens high.*

This hymn, commonly called the Covenanter's Hymn, was written by Hogg, the Ettrick Shepherd (born 1772), and is admirably suited for the Church in times of persecution and days of rebuke and trouble. It will probably be thought a Church Hymnal should embrace a few such hymns. This is adopted by Irish ; Mercer ; Windle.

The text is without alteration.

31. *Dread Jehovah, God of nations.*

This noble national hymn (by C. F., 1804, see Miller's Index) is adopted by S.P.C.K. ; Irish ; American ; Kemble ; Hall ; Mercer (1859) ; Islington ; Barry ; Windle.

Its author is unknown. Sometimes a third stanza is added regarding battle ; but this narrows the use of the hymn.

The verses given in the text are without alteration.

32. *Lord, cause thy face on us to shine.*

This hymn, which is a variation, by Cotterill (1810), from Doddridge's original (1740), is adopted by S.P.C.K. ; Kemble ; Hall ; Marylebone ; Barry.

It is especially suitable for Ember weeks.

The text is given from S.P.C.K. without alteration.

33. *Thou Framer of the light and dark.*

This fragment, from Keble's beautiful Evening Hymn (see note to Hymn 12) forms, with the supplicatory doxology appended, a suitable intercession for the High Court of Parliament.

The text is without alteration.

34. *O Spirit of the living God.*

This hymn, by J. Montgomery (1825), is adopted by S.P.C.K. ; American ; Palmer ; Kemble ; Mercer ; Hall ; Marylebone ; Islington ; Morrell and How ; French ; Carlisle ; Barry ; Windle.

This noble hymn, from its terse and vigorous thought, is especially suitable for frequent use ; and a place is therefore assigned to it in the hymnal corresponding to the prayer for all sorts of men in our liturgy.

The verses given in the text are without alteration.

Notes.

35. *Before Jehovah's awful throne.*

This version of the Hundredth Psalm is by Watts, varied by C. Wesley. It is adopted by S.P.C.K.; Irish; American; Palmer; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; French; Irons; Carlisle; Barry; Windle.

It is assigned for "general thanksgiving" as being one of the noblest and best-known versions of all Eucharistic Psalms.

The text is without alteration.

36. *Now thank we all our God.*

This hymn, by Martin Rinkart (1586-1649), translated by Miss K. Winkworth, is adopted by Irish; A. and M.; Alford; People's; Chope; Bell; Sarum; Barry.

The text is without alteration.

37. *Eternal source of every joy.*

This hymn, by Doddridge (1755), is adopted by American; Palmer; Kemble; Mercer; Alford; Rogers; Elliott; French; Barry; Windle.

This hymn has been subjected to great changes in different hymnals; but the four verses given in the text (see Rogers) are without alteration.

38. *Praise to God, immortal praise.*

This heart-stirring hymn of praise for plenty, by A. L. Barbauld (1773), is adopted by S.P.C.K.; American; Palmer; Kemble; Alford; Rogers; Hall; Morrell and How; Sarum; Barry; Windle.

The verses given in the text are without alteration.

39. *Praise, O praise our God and King.*

This beautiful hymn for harvest thanksgiving, by Sir H. W. Baker (1861), is adopted by Irish; Palmer; A. and M.

The text is without alteration.

40. *Lord of the harvest, thee we hail.*

The harvest hymn, by J. H. Gurney (1853), is adopted by S.P.C.K. Palmer; Kemble; Mercer; Marylebone; Sarum; Barry.

The text is without alteration.

41. *Fountain of mercy, God of love.*

This harvest hymn, by A. Flowerdew, is adopted by S.P.C.K.; Palmer; A. and M. (225); Kemble; Mercer; Islington; Elliott; Bell (214); French; Sarum; Carlisle; Windle.

The text is without alteration.

42. *Come, ye thankful people, come.*

This harvest thanksgiving hymn, by Dean Alford (1845), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Mercer; Alford; Rogers; People's; Chope; Morrell and How; Sarum; Barry.

The text is from the Author's latest version, as given in "the Year of Praise," without alteration.

Notes.

43. *Lord of heaven, and earth, and ocean.*

This national hymn, by John Crosse, is adopted by Kemble; Mercer; Hall; Carlisle; Barry; Windle.

The text is without alteration.

44. *Rejoice to-day with one accord.*

This hymn for national thanksgiving, by Sir H. W. Baker, is adopted by A. and M.; and Irish.

The text is without alteration.

45. *Hark the glad sound! the Saviour comes.*

This universally favourite hymn, by Doddridge (1755), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; People's; Bell; Morrell and How; Sarum; Carlisle; Barry; Windle.

The text is without alteration.

46. *Joy to the world! The Lord is come.*

This exultant hymn, by Watts (1709), is adopted by Palmer; Kemble; Hall (25); Marylebone; Islington; Elliott; Carlisle; Barry; Windle.

The text is without alteration.

47. *Ye servants of the Lord.*

This hymn, by Doddridge, is adopted by S.P.C.K.; Palmer; A. and M.; Kemble; Mercer; Alford; Marylebone; Islington; People's; Bell; French; Carlisle; Barry; Windle.

Verse 5, line 5, "faithful" is, with very general consent, read for "favourite." The text is otherwise without alteration.

48. *Thou Judge of quick and dead.*

This hymn, by C. Wesley (1749), is adopted by Palmer; A. and M., app.; Kemble; Mercer; Rogers; Hall; Bell; Sarum.

Verse 1, line 5, "waken'd" is, with A. and M., substituted for "caution'd."

Verse 3, lines 1, 2, 8, are varied as in Mercer.

Otherwise the text is without alteration.

49. *The Church has waited long.*

This hymn, by Dr. Bonar (cir. 1844), is adopted by S.P.C.K., app.; Mercer; Alford; People's.

With the exception of changing "ripen" into "slumber," verse 2, line 7, the verses given in the text are without alteration.

50. *The Lord will come: the earth shall quake.*

This Advent hymn, by Heber (1827), is adopted by S.P.C.K.; Kemble; Mercer; Rogers; Marylebone; Islington; Elliott; People's (562); Morrell and How; Barry; Windle.

The text is without alteration.

Notes.

51. *That day of wrath, that dreadful day.*

This hymn, by Walter Scott (1805), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Alford; Hall; Marylebone; Islington; Elliott; Sarum; Windle.

The last line but one is, in the original,—

“Be thou the *trembling* sinner’s stay.”

But, there being no address to God before or after, this has been almost universally changed to—

“Be thou, *O Christ*, the sinner’s stay.”

With this exception the text is without alteration.

52. *Lo, he comes, with clouds descending.*

This hymn, by Wesley and Cennick, varied by Madan (1760), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; People’s; Chope; Morrell and How; French; Irons; Salisbury; Carlisle; Barry; Windle.

Some hymnals vary the last line; but the text, as given by S.P.C.K., is the version most generally adopted.

53. *Day of judgment, day of wonders.*

This hymn, by Newton (1779), is adopted by S.P.C.K.; Kemble; Rogers; Hall; Islington; Elliott; Bell; Carlisle; Barry; Windle.

In the third line of the third verse the original is,—

“Shaken
By his looks, prepare to flee.”

This is wanting in dignity, and has probably led to the rejection of the whole stanza in several hymnals. But the verse is in itself striking, and is needed as a contrast for the one which follows. The variation,—

“From his face prepare to flee,”

is adopted. With this exception, the text is without alteration.

54. *Great God, what do I see and hear.*

This noble hymn, which is popularly known as Luther’s Hymn, though Sir R. Palmer ascribes it to Ringwald and Collyer (1812), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; People’s; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

Many variations are afloat in recent hymnals; but the text, which is that of S.P.C.K.; Irish; Kemble (573), &c., has become enshrined in the affections of the Church, and is given without alteration.

55. *The Lord of might from Sinai’s brow.*

This hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Marylebone; People’s; French; Irons; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

56. *Day of wrath, O day of mourning!*

This translation of *Dies iræ, dies illa* (which is usually assigned to S. Thomas of Celano, 13th cen.) by Dr. Irons, is adopted by S.P.C.K. app.; A. and M.; Hymnal Noted; Bell; Morrell and How; Sarum; Irons; Barry. Other translations, by Dean Alford, &c., are adopted by Palmer; Mercer; French. Chope gives two versions. In the first verse, Dr. Irons adopts the Paris variation of the original, "*Crucis expandens vexilla*" for "*Teste David cum Sybillâ*," and renders it,—

"See once more the cross returning;"

and says, "The tradition referred to is, that the sign (Matt. xxiv. 30) is a bright cross in heaven, which will return and shine in the skies when Christ comes to judge the world." But as this definition of what the sign will be lacks scriptural authority, it seems more safe to refer to the crucified Lord Himself (see Rev. i. 7, and vi. 16, 17.)

The central triplet of the 4th verse, and the 2nd, 8th, 9th lines of the 6th verse, are given as in A. and M. or Sarum. And one triplet (the same thought having been expressed in the words "fires undying" of the previous verse) is omitted, that the whole hymn may be comprised in six stanzas.

Otherwise the text is without alteration, from the admirable version of Dr. Irons.

57. *While shepherds watch'd their flocks by night.*

This Christmas hymn, by Tate (1703), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Chope; Morell and How; French; Irons (11); Sarum; Carlisle; Barry; Windle. The text is without alteration.

58. *O Saviour, whom this holy morn.*

This hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Mercer; Marylebone; Islington; Elliott; Chope; Windle.

Verse 5, line 1, is in the original,—

"Through fickle fortune's various scene;"

and is generally altered. The variation given in the text, as involving the least change, has been chosen out of many. The hymn is otherwise without alteration.

59. *Christians, awake, salute the happy morn.*

This old and popular hymn, by Byrom (1773), has maintained its place in the Church for nearly a century. It is adopted by S.P.C.K.; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; People's (24); Chope; Bell; Morell and How; Carlisle; Barry; Windle.

The text is from Palmer, without alteration.

60. *O come, all ye faithful.*

This translation, by the Rev. F. Oakeley (1841), of *Adeste Fideles*, which is attributed to Bonaventura, is adopted, with minor variations, by S.P.C.K.; Irish; A. and M.; Mercer; People's (24); Chope (17); Hymnal Noted (35); Bell (27). Another translation is adopted by French; Irons; Morell and How; Barry.

The text, from S.P.C.K., is without alteration.

Notes.

61. *Hark! the herald angels sing.*

This noble hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers (p. 614); Hall; Marylebone; Islington; People's (32); Elliott; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle. As is well known, the original begins,—

“Hark, how all the welkin rings,
Glory to the King of kings.”

This is retained by Rogers and the People's, but *welkin* is, unhappily, almost obsolete, and the opening couplet of the text, though, as Sir R. Palmer says, “not beyond criticism,” is almost universally adopted, and repeated after each verse. Of the last sixteen lines, eight are omitted; but the hymn ends with the two lines which form so beautiful a cadence in the original.

Otherwise the text is without alteration.

62. *Angels, from the realms of glory.*

This hymn, by J. Montgomery (1825), is adopted by S.P.C.K.; Irish; Kemble; Mercer; Rogers; Marylebone; Islington; Chope; Morrell and How; French; Irons; Barry.

The verses given in the text are without alteration.

63. *Who is this, so weak and helpless.*

This hymn on the Incarnation, or rather on the twofold nature of Christ, by the Rev. W. W. How, is adopted by S.P.C.K., *app.*; People's; Morrell and How.

The author, in most kindly giving permission for the insertion of this and other hymns, says of this hymn, “We sing the *odd* verses very softly, and the *even* very loud and in unison: the congregation take it up most heartily.”

The text is without alteration.

64. *A few more years shall roll.*

This hymn, by Dr. Bonar (1844), which is especially suitable for the closing sabbath of the year, is adopted by A. and M. *app.*; and Sarum.

In the original (Hymns of Faith, p. 109), the last verse—only varying the epithet of “day”—is appended, as a refrain to every stanza.

The text is otherwise without variation.

65. *O God, the Rock of Ages.*

This hymn, by the Editor, is adopted by the Presbyterian Synod. The text is given with the author's last corrections.

66. *For thy mercy and thy grace.*

This hymn, by Downton (1851), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Alford; People's; Sarum; Barry.

The text is without alteration.

Notes.

67. *The year begins with thee.*

This hymn for the Circumcision of Christ, abridged from Keble's beautiful poem for that day (1827), is adopted by Chope and Salisbury.

The fourth stanza is, as in Chope, varied from the singular to the plural, a change rendered needful by the previous "Thine" referring to our Lord. The text is otherwise without alteration.

68. *My times are in thy hand.*

This hymn, by Edmeston (1820), is especially suitable for the close of one year and the beginning of another. It is adopted by Kemble (345); Islington (317); Barry; Windle.

Some change "My times" into "Our times;" but the original is a direct quotation from Ps. xxxi. 15, and the variation seems uncalled for.

The text is without alteration.

69. *O God of Bethel, by whose hand.*

This beautiful hymn, by Doddridge (1755), varied by Logan (1770), is adopted by S.P.C.K. (214); Irish; American (202); Palmer; Kemble; Mercer; Alford; Rogers (p. 196); Hall (183); Marylebone (180); Islington; French; Sarum; Barry; Windle.

It is given as it appears in Palmer (though Rogers gives a different version), in the form which has been now generally accepted for a hundred years.

70. *Now, gracious Lord, thine arm reveal.*

This useful hymn for the New Year, by Newton (1779), is adopted by S.P.C.K.; Palmer; Mercer; Marylebone; Islington; Carlisle; Windle.

The text is without alteration.

71. *O Thou who by a star didst guide.*

This hymn, which is a translation by J. M. Neale (1850), is adopted by S.P.C.K.; Irish; Chope.

The text (from S.P.C.K.) is without alteration.

72. *Sons of men, behold from far.*

This hymn for the Epiphany, by C. Wesley (1743), is adopted by S.P.C.K.; Kemble; Mercer; Alford; Hall; Islington; Elliott; Chope; Sarum.

The text is without alteration.

73. *As with gladness men of old.*

This popular hymn for the Epiphany, by Mr. W. C. Dix (1861), is adopted by S.P.C.K., *app.*; Palmer; A. and M.; Mercer; Alford; Rogers; People's; Morrell and How; French; Sarum; Barry.

The text is without alteration.

74. *Brightest and best of the sons of the morning.*

This hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Elliott; Chope; Morrell and How; French; Irons; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

75. *When, marshall'd on the nightly plain.*

This elegant hymn, by H. K. White (1812), is adopted by Kemble; Rogers; Elliott. It is a great favourite with the young.

The omission of two verses, which are not suited for general use, necessitates the change from the past tense to the present in the third verse, and the reading of "then" for "now" in the last: otherwise the text is without alteration.

76. *Hail! thou source of every blessing.*

This hymn, by B. Woodd, often attributed to Robinson, is adopted by Kemble; Hall; Islington; Bell; Sarum; Windle.

The text is without alteration.

77. *Come, thou long-expected Jesus.*

This hymn, by C. Wesley (1743), is adopted by Irish; American (42); Kemble; Hall (15); Islington; People's; Elliott; Bell; Carlisle; Barry; Windle.

The text is without alteration.

78. *How beauteous are their feet.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; American; Kemble; Mercer; Alford; Hall; Islington; Elliott; Bell; Morrell and How; French; Carlisle; Barry; Windle.

The text is without alteration.

79. *To bless thy chosen race.*

This version of Psalm lxvii., by Tate and Brady (1703), is adopted by S.P.C.K.; American; Kemble; Hall; Marylebone; Islington; Elliott; Bell; Morrell and How; French; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

80. *Arm of the Lord, awake, awake.*

This missionary hymn, by Shrubsole (1795), is adopted by S.P.C.K.; Kemble; Mercer; Rogers; Hall; Islington; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

81. *Behold the mountain of the Lord.*

This hymn, by M. Bruce (born 1746), is adopted by American (55); Palmer; Kemble; Rogers; Hall; Mercer (1859); Barry.

The text, from Palmer, is without alteration.

82. *Zion's King shall reign victorious.*

This hymn, by Kelly (1804), is adopted by Irish; Kemble; Rogers. The verses given in the text are without alteration.

83. *On the mountain's top appearing.*

This hymn, by Kelly (1804), is adopted by Palmer; Kemble; Hall; Islington; Elliott; Barry; Windle.

The text is without alteration.

Notes.

84. *O ! why should Israel's sons, once bless'd.*

This hymn, for missions to Israel, by Joyce, is adopted by S.P.C.K. ; American (108) ; Kemble ; Hall ; Islington ; Elliott ; Carlisle ; Barry ; Windle.

There are two or three minor variations current.

The text, from S.P.C.K., is without alteration.

85. *Jesus shall reign where'er the sun.*

This favourite hymn, by Watts (1709), is adopted by S.P.C.K. ; Irish ; American ; Palmer ; A. and M. ; Kemble ; Mercer ; Rogers ; Hall (66) ; Marylebone ; Islington ; Elliott ; Bell ; Morrell and How ; French ; Sarum ; Carlisle ; Barry ; Windle.

The first word of the second verse is changed from "For" to "To," in accordance with the Prayer Book version of Ps. lxxii. 15 : "Prayer shall be made even unto Him," and with many hymnals. Otherwise the verses given in the text are without alteration.

86. *O'er the gloomy hills of darkness.*

This heart-stirring missionary hymn, by Williams (1772), is adopted by Kemble ; Rogers ; Hall ; Islington ; Elliott ; French ; Carlisle ; Windle.

The original, as given by Rogers, consists of seven verses. The four selected are given with very slight and generally admitted alterations, viz.—

v. 1.	{ For "those,"	the text reads, "the."
	{ For "travel on,"	"travail with."
v. 2.	For "Gospel Word,"	"Gospel loud."
v. 3.	For "Let them have the,"	"Grant them, Lord, thy."
v. 4.	For "May thy eternal,"	"May thy lasting."

With these exceptions, which all appear manifest improvements, the verses given in the text are without alteration.

87. *Sow in the morn thy seed.*

This missionary hymn, by J. Montgomery (1825), which, from its pictorial character, is especially prized by children, is adopted by French ; Barry ; Windle.

The text is without alteration.

88. *From Greenland's icy mountains.*

This universally favourite hymn, by Heber (1827), is adopted by S.P.C.K. ; Irish ; American ; Palmer ; A. and M. ; Kemble ; Mercer ; Alford ; Rogers ; Hall ; Marylebone ; Islington ; Elliott ; Chope ; Bell ; Morrell and How ; French ; Irons ; Sarum ; Carlisle ; Barry ; Windle.

The text is without alteration.

89. *Hail to the Lord's Anointed.*

This grand missionary hymn, by J. Montgomery (1825), is adopted by S.P.C.K. ; Irish ; American ; Palmer ; A. and M. ; Kemble ; Mercer ; Alford ; Rogers ; Marylebone ; People's ; French ; Sarum ; Carlisle ; Barry ; Windle.

The first word of verse 4 is changed from "For" to "To," as in hymn 85 (*cf. note*) ; and the last line in verse 5, originally written,—

"That name to us is love,"
is, with Sarum, rendered,—

"His changeless name of love."

Otherwise the verses given in the text are without alteration.

Notes.

90. *O brothers, lift your voices.*

This hymn, by the Editor, was written for the Church Missionary Society Jubilee (1849), and is adopted by Rogers.

The text is without alteration.

91. *Hark! the song of Jubilee.*

This hymn, by J. Montgomery (1825), is adopted by S.P.C.K. ; Irish ; Kemble ; Mercer ; Islington ; Morrell and How ; Sarum ; Barry ; Windle.

The text is without alteration.

92. *Hills of the North, rejoice.*

This noble missionary hymn, by the late C. E. Oakley, is adopted by French.

That distinguished Oxford scholar, who has himself again gone forth to join the missionary band in the Punjab, said to the Editor, how much he rejoiced the gifted author had bequeathed this hymn to the Church ere his early death ; for by it he, being dead, would yet speak to many hearts.

The text is without alteration.

93. *Lord of all power and might.*

This noble hymn was written by the late Hugh Stowell, Canon of Chester, on the occasion of the Jubilee of the British and Foreign Bible Society (1854). The first line of the second stanza thus originally ran,—

“On this high Jubilee.”

By the slight alteration proposed in the text, the whole hymn is applicable to general evangelistic and missionary work.

It is adopted by Rogers, and seems to the Editor a hymn which must live—indeed, worthy of Athanasius or of Luther.

With the one exception named above, the text is without alteration.

94. *Thou, whose almighty word.*

This popular missionary hymn, by Marriott (1816), is adopted by S.P.C.K. ; Irish ; Palmer ; A. and M. ; Kemble ; Mercer ; Alford ; Rogers ; Marylebone ; Islington ; Elliott ; People's ; Morrell and How ; French ; Sarum ; Carlisle ; Barry ; Windle.

The text is without alteration.

95. *Approach, my soul, the mercy-seat.*

This hymn, by Newton (1779), is adopted by American ; Palmer Kemble ; Mercer ; Marylebone ; Islington ; Carlisle ; Barry ; Windle.

The verses given in the text are without alteration.

96. *O Lord, turn not thy face from me.*

This hymn, by Marchant or Mardley (1562), is adopted among the few hymns appended to the authorized New Version of the Psalms, and by S.P.C.K. (39) ; Irish ; Palmer (231) ; A. and M. ; Kemble ; Mercer ; Alford (72) ; Hall (69) ; Marylebone (174) ; Islington (234) ; Elliott (140) ; People's ; Chope ; Bell (62) ; Morrell and How (164) ; Sarum (85) ; Barry (129).

The verses given in the text are without alteration.

Notes.

97. *When, wounded sore, the stricken soul.*

This hymn, by C. F. Alexander (1858), is adopted by Palmer, A. and M., *app.*; Alford; Rogers; Carlisle; Barry.

The text is without alteration.

98. *O Jesu, Saviour of the lost.*

This hymn, by the Editor, is adopted by Palmer; and Carlisle.
The text is without alteration.

99. *Lord, when we bend before thy throne.*

This hymn, by J. D. Carlyle (1805), is adopted by S.P.C.K.; Irish; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; People's; Bell; Morrell and How; French; Irons; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

100. *O thou, from whom all goodness flows.*

This favourite hymn, by Haweis (1792), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Morrell and How; French; Irons; Carlisle; Barry; Windle.

But the variations and permutations introduced into the original are almost endless. No doubt these prove that some change was felt to be needful; but this feeling seems to have run to excess.

Verse 2, line 1, for,—

“When groaning on my burden'd heart,”

the text reads,—

“When on my aching burden'd heart.”

Verse 3, line 1,—for “Temptations sore,” reads,—When trials sore.”
And the last verse, which in the original begins,—

“The hour is near; consign'd to death,”

is, as in most hymnals, remodelled. These are the chief variations admitted; and it is hoped that with these the text will be found to satisfy the claims of a church hymn suitable for general use.

101. *Come, let us to the Lord our God.*

This hymn, for seasons of humiliation, by Morrison (1770), is adopted by S.P.C.K.; Palmer; Kemble; Rogers; Islington; Sarum; Barry; Windle.

The text is without alteration.

102. *As pants the hart for cooling streams.*

This hymn, which is a portion of the New Version (1703) of the 42nd Psalm, is adopted by S.P.C.K.; American; A. and M., *app.*; Kemble; Hall; Elliott; Bell; Morrell and How; Sarum; Barry; Windle.

The verses given in the text are without alteration.

103. *How shall a contrite spirit pray.*

This hymn, by James Montgomery (1825), is adopted by S.P.C.K. The simple Gospel was surely never presented to the contrite in simpler words.

The text, from S.P.C.K., is without alteration.

Notes

104. *A broken heart, my God, my King.*

This version of part of the 51st Psalm, by Watts (1709), is adopted by American (135); Elliott; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

105. *Come, weary souls, in Christ your Lord.*

This portion of one of C. Wesley's hymns, is with some confidence submitted to the reader as being worthy of a place in a Church hymnal. Elliott gives part of it. But the Editor believes that the reason why it has not been more generally adopted is, in the first place, its length as originally written, viz., ten verses, and then the opening address to "sinners." The slight alteration of the text from—

"Come then, ye sinners, to your Lord,
In Christ to paradise restored,"

to—

"Come weary souls, in Christ your Lord
To more than paradise restored,"

removes this objection; and, except reading "calm" for "sweet," verse 3, line 1, the verses given in the text are otherwise without alteration.

106. *O thou to whose all-searching sight.*

This hymn of Tersteegen, translated by John Wesley (1748), is adopted by S.P.C.K. (229); Irish (66); American; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone (11); Islington; Elliott; Morrell and How (81); Carlisle; Barry; Windle.

The verses given in the text are without alteration.

107. *Beset with snares on every hand.*

This hymn, by Doddridge (1755), is adopted by S.P.C.K.; Kemble; Mercer; Rogers; Islington; Elliott; Carlisle.

Verse 3, line 2, "seas" is read for "earth."

Verse 4, lines 1, 2, "My Saviour . . I" "My Jesus . . I'll."

With the exception of these usually admitted improvements, the text is without alteration.

108. *And dost thou say, Ask what thou wilt?*

This hymn, by Newton (1779), is adopted by Windle; Kemble; Islington; E. Bickersteth (1833); and is most useful for seasons of solemn prayer and self-dedication.

The text is without alteration.

109. *Weary of wandering from my God.*

This, one of the most touching of penitential hymns by C. Wesley (1743), has been, perhaps from its length, passed over by most compilers; but it is adopted by Sir R. Palmer in his Book of Praise; and by Mercer; E. Bickersteth (1833); and Presbyterian Synod. Never, perhaps, were two lines penned more expressive of godly contrition than verse 3, lines 5, 6,—

"The ruins of my soul repair,
And make my heart a house of prayer."

The verses given in the text are without alteration.

Notes.

110. *Rock of ages, cleft for me.*

This hymn, by Toplady (1776), which Dr. Pusey calls "the most deservedly popular hymn; perhaps the very favourite," is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

Almost all agree in changing verse 4, line 2,—

"When my eyestrings break in death,"
into—

"When my eyelids close in death."

With this exception, the text is without alteration.

111. *Not all the blood of beasts.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Islington; Elliott; Carlisle; Barry; Windle.

The text is without alteration.

112. *Far from my heavenly home.*

This plaintive hymn, by Lyte (1847), is adopted by Irish; Palmer ("Book of Praise"); A. and M.; Kemble; Islington; Morrell and How; Carlisle; Barry; Windle.

The text is without alteration.

113. *Nearer, my God, to thee.*

This hymn, by S. F. Adams (1841), this true aspiration of the soul to Godward, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Islington; People's; Chope; French; Sarum; Carlisle; Barry; Windle.

Verse 3, line 3, "send'st to me," is with general consent changed to "sendest me," and—

Verse 5, line 1, "Or if" is changed into "And when."

The text is otherwise without alteration.

114. *Just as I am—without one plea.*

This hymn, by C. Elliott (1836), is adopted by S.P.C.K., *app.*; Irish; Palmer; Kemble; Mercer; Alford; Rogers; Morrell and How; French; Carlisle; Barry; Windle.

It was of this hymn that the late lamented brother of the Authoress, the Rev. H. V. Elliott, said to the Editor, "In the course of a long ministry, I hope I have been permitted to see some fruit of my labours; but I feel that far more has been done by a single hymn of my sister's."

The text is without alteration.

115. *O thou, the contrite sinners' Friend.*

This hymn, by C. Elliott (1837), is adopted by Palmer; Alford; Islington; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

116. *Jesu, lover of my soul.*

This palmary hymn, by C. Wesley (1743), is adopted by S.P.C.K. (47); Irish (178); American (143); Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall (231); Marylebone; Islington (75); Elliott (238); Chope; Bell; Morrell and How (134); French; Irons (30); Sarum; Carlisle; Barry; Windle.

The only discussion which has arisen is regarding the second word, "lover." This, as is well known, is changed in several versions to "refuge." But, as Sir R. Palmer writes, "If this is justly blamed, I do not see why like blame should not attach to the Latin hymn 'Jesu, dulcedo cordium'" (Lect. on Hymnody, York). "Lover" is retained by fourteen out of the twenty-two above hymnals.

With the exception of reading "vile" for "false" (verse 3, line 7), the text is without alteration.

117. *I was a wandering sheep.*

This hymn, by Dr. Bonar (1844), is adopted by Rogers; People's; Carlisle; Barry.

While suitable for all humble and contrite hearts, it is peculiarly touching when sung by the inmates of refuges and penitentiaries.

The text is without alteration.

118. *Art thou weary, art thou languid.*

This touching hymn, which is translated from the Greek of S. Stephen the Sabait (8th cen.), by J. M. Neale, is adopted by S.P.C.K., *app.*; A. and M., *app.*; Morrell and How; People's; Sarum.

Verse 7, line 3,—

"*Angels, prophets, martyrs, virgins,*"

is rendered—

"*Saints, apostles, prophets, martyrs,*"

for the thought seems to demand the response to come from those who have themselves struggled in the warfare with sin; and also the Prayer Book avoids attributing higher honour to celibacy than to marriage.

With this slight variation, the text is otherwise unaltered.

119. *In the hour of trial.*

This hymn, by J. Montgomery (1825), is adopted by S.P.C.K., *app.*; Irish; Mercer; Chope; Morrell and How; French; Irons; Sarum; Barry; Windle.

The text is without alteration.

120. *I lay my sins on Jesus.*

This hymn, so beautiful in its simplicity, by Dr. Bonar (1844), is adopted by Kemble; Alford; Rogers; People's; Carlisle; Barry; Windle.

The text is without alteration.

121. *I need thee, precious Jesu,*

This hymn, by F. Whitfield (1864), is adopted by A. and M., *app.*; People's; Carlisle, Barry.

The original, as given in "Ryle's Hymns for the Church," consists of six verses.

Verse 3, line 3, "pity" is substituted for "sympathize," for uniformity of rhythm's sake. Otherwise, the verses given are without alteration.

Notes.

122. *All glory, laud, and honour.*

This hymn, which is a translation from S. Theodulph (821), by J. M. Neale, is adopted by S.P.C.K., *app.*; Irish ; A. and M. ; People's ; Morrell and How ; French ; Sarum ; Barry (231).

The first verse may be repeated as a refrain.

The text is without alteration.

123. *Ride on, ride on in majesty.*

This fine hymn, by Milman (1837), for Palm Sunday, is adopted by P.C.K. ; A. and M. ; Mercer ; Alford ; Elliott ; People's ; Chope ; Bell ; Morrell and How ; French ; Sarum ; Barry.

The third line in the original is,—

“Thine humble beast pursues his road.”

This is generally avoided, either by the omission of the whole verse, which mars the symmetry of the hymn, or by some variation, as in Mercer,—

“Mid joyous throngs pursue thy road,”

or as in the text, with A. and M. ; Chope ; Alford ; Barry.

Otherwise, the text is without alteration.

124. *A pilgrim through this lonely world.*

This hymn, by Sir E. Denny (1839), is adopted by Rogers.

It does not seem to the Editor to have received the high favour it merits. The first two verses have a peculiar sweetness and power.

The verses given in the text are without alteration.

125. *Behold the Lamb of God, who bore.*

This beautiful hymn is found in E. Bickersteth's Psalmody (1833), but the author is unknown. Its tenderness, rising to triumph, seems to merit high praise.

The text is without alteration.

126. *Go to dark Gethsemane.*

This favourite hymn, by J. Montgomery (1825), is adopted by S.P.C.K. ; Irish ; A. and M. ; Kemble ; Mercer ; Alford ; Hall ; Islington ; Chope ; Morrell and How ; French ; Sarum ; Barry ; Windle.

The text is without alteration.

127. *See the destined day arise.*

This hymn, which is translated by Bishop Mant (1837), is adopted by S.P.C.K. ; A. and M. ; Alford ; Chope ; Bell ; Barry.

The text (from A. and M.) is without alteration.

128. *When I survey the wondrous cross.*

This admirable hymn, by Watts (1709), is adopted by S.P.C.K. ; Irish* ; American ; Palmer ; A. and M.* ; Kemble ; Mercer* ; Alford* ; Rogers ; Hall* ; Marylebone ; Islington ; Elliott* ; People's ; Chope ; Bell* ; Morrell and How* ; French ; Irons ; Sarum* ; Carlisle ; Barry* ; Windle*.

In the original the second line of the last verse is,—

“That were a present far too small.”

In all the hymnals above which are marked with an asterisk, “a present” is changed into “an offering :” in the American, into “a tribute.” The general impression is evident, that “a present” is hardly equal to the thought. So “offering” is adopted in the text, which is in other respects without alteration.

Notes.

129. *We sing the praise of him who died.*

This hymn, by Kelly (1804), is adopted by S.P.C.K.; Palmer; A. and M.; Kemble; Alford; Rogers; Marylebone; Islington; People's; Chope; Morrell and How; Carlisle; Barry.

It is of this hymn Sir R. Palmer says, in his "English Church Hymnody," "It is distinguished by a calm subdued power, rising gradually from a rather low to a very high key. I doubt whether Montgomery ever wrote any thing quite equal to this."

The text is without alteration.

130. *O come and mourn with me awhile.*

This hymn, by Dr. Faber (1849), is adopted by S.P.C.K., *app.*; A. and M.; People's (101); Chope; Morrell and How; Sarum.

The altered but more usual version—as adopted by A. and M.; Chope; Morrell and How—is followed in the text.

131. *Sweet the moments, rich in blessing.*

This hymn, by Shirley (1774), is a modification of an earlier hymn by Allen. It is adopted by Irish; A. and M.; Kemble; Mercer; Rogers; Islington; People's; Chope; Bell; Morrell and How; French; Sarum; Carlisle; Barry; Windle.

As Shirley's hymn is not itself the original, less scruple is felt in accepting the frequently-admitted substitutions, verse 3, line 4, of "Beaming" for "Floating;" and verse 4, of lines 1—4 in text, for the comparatively feeble lines of Shirley,—

" May I still enjoy this feeling," &c.

The text is otherwise without alteration.

132. *O sacred Head, once wounded.*

This hymn, by Paul Gerhardt, in imitation of S. Bernard's "*Salve, caput cruentatum.*" was translated by J. W. Alexander (1849), and is adopted by People's; R.T.S.; and many Nonconformist hymn-books.

The text is from People's, without alteration.

133. *Bound upon the accursed tree.*

This hymn, by Milman (1837), is adopted by S.P.C.K.; Palmer; Mercer; Rogers; Islington.

Verse 2, lines 5, 6, 7, in the original,—

" By earth, that trembles at his doom,
By yonder saints, that burst the tomb,
By Eden, promised ere he died,"

and verse 3, line 4,—

" The ghost given up in agony,"

violate the uniform measure of the hymn. These being, as in Mercer, reduced to the regular rhythm, the text is otherwise without alteration.

Notes.

134. *Hark! the voice of love and mercy.*

This hymn, probably by Evans (1787),—see Rogers,—is adopted by Kemble; Mercer; Rogers; Hall; Islington; Elliott; Sarum; Carlisle; Barry; Windle.

Verse 2, line 2, is, in the original,—

“Do these charming words afford.”

This expression is altered in almost every version, as is verse 4, line 2,—

“Join to sing the pleasing theme.”

Here, by an easy transposition, and the introduction of the fine line,—

“Strike them to Emmanuel’s name,”—

the dignity of the thought and rhythm is preserved. This variation, which is adopted in many hymnals, is retained in the text; which, with these exceptions, is without alteration.

135. *Hail, thou once despised Jesus.*

This hymn, by Bakewell (1760), is adopted by Irish; Palmer; Kemble (18); Mercer; Rogers; Marylebone; Islington; People’s; Bell (97); Sarum (171); Carlisle; Barry (87); Windle.

There is a fifth verse in Palmer’s; but this, according to Rogers, was borrowed from another hymn, by Allen, and seems of inferior calibre.

The text is without variation.

136. *The happy morn is come.*

This hymn, which is a modification of the original hymn by Haweis (1792), as given in Rogers, is adopted by S.P.C.K.; Irish; Kemble; Rogers; Hall; Islington; Elliott; Chope; French; Sarum; Carlisle; Barry; Windle.

The text is the usually modified version, without alteration.

137. *Blow ye the trumpet, blow.*

This hymn, by C. Wesley (1743), often wrongly assigned to Toplady, is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; People’s; Carlisle; Barry.

The four verses of the text are those selected (out of six) by S.P.C.K.; Irish; Mercer; and are, except reading “*by*” for “*through*,” verse 3, line 3, without alteration.

138. *Christ the Lord is risen to-day.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Irish; American; Palmer; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott; People’s; Morrell and How (47); Sarum; Carlisle; Barry; Windle.

The original (see Palmer) consists of nine verses; but the six given in the text embrace those usually selected, and are without alteration. The noble Easter tune, which is appropriated in so many churches to this hymn, requires the “*Hallelujah!*” after every line.

Notes.

139. *Jesus Christ is risen to-day.*

This hymn, which appears among those appended to the New Version of the Psalms, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott (79); People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The text is without alteration.

140. *Again the Lord of life and light.*

This hymn, by A. L. Barbauld (1773), is adopted by S.P.C.K.; Palmer; Mercer; Rogers; Marylebone; Islington (40).

The original consists of eleven verses; the five given in the text are (from Mercer) without alteration; but the selection requires the transposition of the third verse.

141. *Jesus lives: no longer now.*

This hymn, by Christian F. Gellert, translated by F. E. Cox (1841),—see Miller,—is adopted by S.P.C.K.; Irish; A. and M.; Chope; Bell; Morrell and How; French; Sarum; Barry.

The text is (from S.P.C.K.) without alteration.

142. *The Day of Resurrection.*

This “glorious old hymn of victory,” as it has well been called, composed by S. John Damascene, *cir.* A.D. 780, and translated by J. M. Neale, is adopted by A. and M., *app.*; Morrell and How; People's (136); Sarum.

In Neale's translation, the first line contains a redundant syllable, “ ‘Tis the Day of Resurrection.” This has been of necessity omitted for the metre's sake.

With this exception the text is without alteration.

143. *Come, condescending Saviour, come.*

This hymn, by Doddridge (1755), which appears to the Editor to combine simplicity, fervour and strength in no ordinary degree, is adopted by E. Bickersteth (1833); and Windle.

The text is without alteration.

144. *Hosanna to the living Lord!*

This grand hymn, by Heber (1827), assigned in his poetical works to the First Sunday in Advent, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Barry; Windle.

The text is without alteration.

145. *O day of rest and gladness.*

This beautiful Sabbath hymn, by Bishop Wordsworth, is adopted by S.P.C.K., *app.*; A. and M.; Rogers; People's; Morrell and How; French; Sarum; Barry.

The verses given in the text are without alteration.

Notes.

146. *Welcome, sweet day of rest.*

This hymn, by Watts (1709), is adopted by American; Kemble; Islington; Elliott; French; Carlisle; Windle.

Men engaged in the incessant toil of life, have found this hymn peculiarly refreshing in the Lord's house, and on the Lord's day. But verse 3, lines 1, 2, and verse 4, lines 3, 4, are scarcely ever followed, the last two lines especially,—

"And sit and sing herself away,
To everlasting bliss,"—

being quite unsuitable for the worship of the Church of England. The same reason suggests the change of *sit* into *seek*, verse 2, line 3. It is hoped the variations in the text will be allowed as the least possible, and that they are not discordant with the spirit of the hymn.

147. *This is the day the Lord hath made.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; Kemble; Mercer (1859); Alford; Marylebone; Islington; Elliott; Irons; Carlisle; Barry; Windle.

The text is without alteration.

148. *Blest day of God, how calm, how bright.*

This terse old hymn, by Mason (1683), is adopted by Marylebone (19); Elliott (202); E. Bickersteth; Carlisle; Windle.

The text is that given in E. Bickersteth's Psalmody (1833).

149. *Lord of the Sabbath, hear our vows.*

This hymn, by Doddridge (1755), is adopted by S.P.C.K. (199); Palmer; Kemble; Mercer (32); Hall (264); Marylebone; Islington; Elliott; Carlisle; Barry (93); Windle (237).

Verse 2, line 4, is in the original.—

"With ardent pangs of strong desire."

This is generally felt to be too vehement for congregational use, and is altered in the text, as in most hymnals, into—

"With ardent hope and strong desire."

The text is otherwise without alteration.

150. *Sweet is the work, my God, my King.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Hall; Marylebone; Islington; Elliott; French; Carlisle; Barry; Windle.

Two stanzas are omitted; and the abbreviation requires the 4th verse to begin with "and" instead of "but." Otherwise the text is without alteration.

151. *Ere another Sabbath's close.*

This Sabbath evening hymn, the author of which is unknown (it first appeared in Baptist Noel's collection, 1832), is adopted by Irish (10); Palmer; Kemble; Mercer; Marylebone; Islington; Morrell and How; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

152. *Hail the day that sees him rise.*

This favourite hymn, by C. Wesley (1743), is adopted by S.P.C.K. ; A. and M. ; Kemble ; Mercer ; Rogers ; Marylebone ; Islington ; Elliott ; People's ; Chope ; Bell ; Morrell and How ; French ; Irons ; Sarum ; Carlisle ; Barry ; Windle.

The original consists of ten verses, and is of necessity abbreviated, especially as the hymn is usually sung with the "Hallelujah" after every line. But no hymn has been more ruthlessly and needlessly altered in many hymnals than this. Retaining two usual variations, viz., reading "glorius" for "pompous," verse 2, line 1, and "Lord" for "grant," verse 6, line 1, the text is otherwise without alteration.

153. *The Head, that once was crown'd with thorns.*

This hymn, by Kelly (1804), is adopted by Palmer ; A. and M., app. ; Alford ; Rogers ; Islington ; Chope ; Sarum ; Carlisle.

The text is without alteration.

154. *Our Lord is risen from the dead.*

This fine hymn for the Ascension, by C. Wesley (1743), is adopted by American ; Kemble ; Mercer ; Islington ; Elliott ; Sarum : some using it as a version of the 24th Psalm.

The text is without alteration.

155. *Where high the heavenly temple stands.*

This hymn, by M. Bruce (A.D. 1745)—see Rogers, p. 101—is adopted by S.P.C.K. ; A. and M. ; Kemble ; Mercer ; Rogers ; Marylebone ; Elliott ; People's ; Chope ; Morrell and How ; Sarum ; Barry.

The text, from the hymns appended to the Scottish Psalter, is without alteration.

156. *Christ is gone up with a joyful sound.*

This, which appears to be a variation of Heber's hymn,—

"God is gone up with a merry noise,"—

is adopted by S.P.C.K. ; French ; Barry. The People's adopts Heber's. Its exultant measure suits the triumph of the Ascension.

157. *Thou art gone up on high.*

This hymn, by E. Toke (1851), is adopted by S.P.C.K. ; Irish ; Palmer ; A. and M. ; Morrell and How ; French ; Sarum ; Barry ; Windle.

The text is without alteration.

158. *O Christ, the Lord of heaven, to thee.*

This hymn of praise to the ascended Saviour, by Dr. Ray Palmer, of New York, seems scarcely known in England ; but the Editor believes it only needs to be known, to be prized.

The text, except reading "who" for "that" (verse 2, line 1), is without alteration.

159. *Let me be with thee where thou art.*

This hymn, by C. Elliott (1836), is adopted by S.P.C.K., app. ; Irish Palmer ; Alford ; Islington ; Elliott ; Morrell and How ; Carlisle ; Barry Windle.

The text is without alteration.

Notes.

160. *As when the weary traveller gains.*

This well-known hymn, by Newton (1779), is adopted by American; Kemble; Mercer (1859); Hall; Islington; Elliott; Morrell and How; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

161. *Jerusalem, my happy home.*

This hymn, by F. Baker (varied from one by Dickson, who died 1663: see Rogers), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Sarum; Carlisle; Barry; Windle.

The text, from Palmer, is without alteration.

162. *Far from these narrow scenes of night.*

This hymn, by A. Steele (1760), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Alford; Rogers; Marylebone; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

163. *There is a land of pure delight.*

This favourite hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; American; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; People's; Morrell and How; French; Irons; Carlisle; Barry; Windle.

The text is without alteration.

164. *There is a blessed home.*

This hymn, by Sir H. W. Baker (1852), is adopted by S.P.C.K., *app.*; Irish; Palmer; A. and M.; Alford; Rogers; French; Sarum; Barry.

The text is without alteration.

165. PART I.—*Brief life is here our portion.*

PART II.—*For thee, O dear, dear country.*

PART III.—*Jerusalem the golden.*

This translation of Bernard's hymn, "Hic breve vivitur," by J. M. Neale, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The text is given as in Sarum (with the exception of retaining the usual version of Part III., verse 3, lines 1, 2), without alteration.

166. *Spirit of mercy, truth, and love,*

This hymn ("Anonymous, 1775," see Miller) is adopted by S.P.C.K.; Irish; A. and M.; Kemble; Mercer; Hall; Marylebone; Islington; Elliott; Chope; Morrell and How; Sarum; Carlisle; Barry; Windle.

The text (from S.P.C.K.) is without alteration.

Notes.

167. *Come, gracious Spirit, heavenly Dove.*

This hymn, by S. Browne (1720), is adopted by S.P.C.K.; Irish (109); Palmer; A. and M.; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Morrell and How; Sarum (214); Carlisle (60); Barry; Windle.

In its original form of seven verses, as revived by Palmer and Rogers, it is now scarcely known by the Church. But the variation given in the text is now so generally adopted, though not without minor differences, that the attempt to revert to the original would do violence to many cherished associations. Some retain as the last lines,—

“Lead us to heaven the seat of bliss,
Where pleasure in perfection is.”

But the short sound of “is” renders this an unsuitable cadence; and it has been, with general acceptance, altered as in the text.

168. *Spirit of truth, on this thy day.*

This hymn, by Bishop Heber (1827), is adopted by S.P.C.K.; Irish; Mercer; Marylebone; Carlisle; Barry; Windle.

The text is without alteration.

169. *When God of old came down from heaven.*

This hymn, abridged from Keble's poem (1827) for Whit-Sunday, is adopted by S.P.C.K.; Palmer; A. and M.; Sarum.

The text is without alteration.

170. *Spirit Divine, attend our prayers.*

This hymn, by A. Reed (1841), is adopted by Irish; Rogers; Windle; Marylebone; Carlisle; and seems to the Editor a noble contribution to our somewhat scanty supply of Pentecostal hymns.

The verses given in the text are without alteration.

171. *Come, Holy Spirit, heavenly Dove.*

This hymn, by Watts (1709), is adopted by Irish; American; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; Bell; French; Carlisle; Barry; Windle.

It was impossible to omit a hymn which has thus commended itself to so many, as meeting the wants of the Church; yet in no case has the Editor found more difficulty in adhering as far as possible to the original hymn. The second verse originally closed,—

“Our souls can *neither fly nor go*
To reach eternal joys;”

and the fourth verse originally began,—

“Dear Lord, and shall we ever lie
At this poor dying rate.”

The very numerous alterations, adopted in different hymnals, prove the serious objections felt to the words printed in italics. It is hoped that the variations given in the text, which have considerable sanction, will be allowed.

Notes.

172. *Holy Ghost, dispel our sadness.*

This hymn, which is a variation, by Toplady (1776), from Gerhardt, is adopted by Palmer; Kemble; Mercer; Islington; People's (492); Carlisle; Barry.

Different versions are current. The verses given in the text (from Palmer) are without alteration.

173. *Creator Spirit, by whose aid.*

This translation, by Dryden (born 1631), of "*Veni, Creator Spiritus.*" is adopted by S.P.C.K.; Irish; Kemble; Alford; Rogers; Hall; Marylebone; Islington; People's; Mercer (1859); Bell; Sarum; Barry; Windle.

The original translation contains seventeen more lines (see Rogers). Some omissions are indispensable, if the hymn is to be adapted for congregational use. It has been often sorely mutilated; but the four verses given in the text are continuous in thought; and, except reading "*humble*" for "*pious*," verse 1, line 3, are without alteration.

174. *Lord God, the Holy Ghost.*

This noble hymn, which is especially suited for Whitsuntide, by J. Montgomery (1825), is adopted by Palmer; Mercer; Islington; E. Bickersteth (1833); Carlisle.

The text is without alteration.

175. *Come, Holy Spirit, come.*

This hymn, by Hart (1759), is adopted by S.P.C.K.; Palmer; Kemble; Mercer; Alford; Rogers; Elliott; Carlisle; Barry; Windle.

Verse 1, line 4, has been so generally changed from—

"And open all our eyes,"

to—

"The darkness from our eyes,"

that a want of power has evidently been felt in the original. Retaining this amendment, the verses given in the text are otherwise without alteration.

176. *Our bless'd Redeemer, ere he breathed.*

This most beautiful hymn, the very rhythm of which is peace, by H. Auber (1829), is adopted by S.P.C.K.; Irish; A. and M.; Mercer; Marylebone; Chope; Morrell and How; French; Sarum; Carlisle; Barry.

The text is without alteration.

177. *Father of heaven, whose love profound.*

This hymn, by J. Cooper (1810), is adopted by S.P.C.K.; Irish; American (78); A. and M.; Kemble; Mercer; Alford; Hall (154); Marylebone; Islington; Elliott; People's; Chope; Bell (112); Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

178. *Command thy blessing from above.*

This most useful hymn for public worship, by J. Montgomery (1825), is adopted by Kemble; Islington; E. Bickersteth.

The Editor imagines the reason of its not being more generally selected, is the original, verse 3, line 4,—

“With killing and with quickening grace;”

and also, perhaps, verse 4, lines 3, 4, which all may have been thought too quaint, too much in the style of “Quarle’s Emblems” for congregational use. The simple variations adopted in E. Bickersteth’s Psalmody (1833), obviate every difficulty, and are given in the text.

179. *Three in One, and One in Three.*

This hymn, by the late Dr. Rorison (1850), is adopted by S.P.C.K., app.; A. and M.; Chope; People’s; Salisbury; Barry.

Mr. Miller states that it was introduced *with compiler’s alterations* into A. and M. These are adopted by all the above hymnals, and are given in the text.

180. *Father of heaven above.*

This hymn, by the Editor, was written for this hymnal in imitation of No. 2, “Supplemental Hymns,” by the Rev. Henry Moule. It is in the same measure, and, with that author’s kind permission, includes two or three of his lines.

181. *O Lord, within thy sacred gates.*

This very beautiful version of part of the 63rd Psalm, varied from the translation of a Spanish version by J. Wesley, is adopted by Islington; Elliott. It seems to the Editor one of the most melodious and perfect hymns we possess for public worship.

The text (from Islington) is without alteration.

182. *Great Shepherd of thy people, hear.*

This hymn, by Newton (1779), is adopted by S.P.C.K.; Irish; Palmer (311); Kemble; Mercer; Islington; Windle.

The first word of this hymn is, with almost universal consent, changed from “Dear” to “Great;” and at verse 3, line 2, “present” is changed into “address,” which seems desirable on account of the word “presence” immediately following. Otherwise the verses in the text are without alteration.

183. *To thy temple I repair.*

This hymn, by J. Montgomery (1825), is adopted by American; Kemble; Mercer; Alford; Hall; Islington; Elliott (208); Morrell and How; Carlisle; Barry.

The verses given in the text are without alteration.

184. *Pleasant are thy courts above.*

This favourite hymn, by Lye (1847), founded on the 84th Psalm, is adopted by S.P.C.K. (262) also app.; Palmer; A. and M., app.; Rogers; Marblebone; Islington; Elliott; Morrell and How; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

185. *Come, my soul, thy suit prepare.*

This popular hymn, by Newton (1779), is adopted by Palmer; Kemble; Mercer; Rogers; Marylebone; Islington; Elliott; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

186. *Lord of the worlds above.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Palmer; Kemble; Mercer; Alford; Marylebone; Islington; Elliott; Chope; Bell; Morrell and How; Sarum; Carlisle; Barry; Windle.

It is part of a version of the 84th Psalm, and the original consists of seven stanzas. The first, third, and fourth of these are adopted, and the second and fifth omitted, with very general consent. But the taste of compilers has varied much between the sixth and seventh; the beginning of the sixth and the close of the seventh being so beautiful. As these portions of separate verses are in entire harmony, the Editor hopes it will not be thought unreasonable to unite them in one verse.

The text is otherwise without alteration.

187. *From every stormy wind that blows.*

This most beautiful hymn, by Hugh Stowell (1832), is adopted by Kemble; Rogers; French; Carlisle; Barry; Windle; E. Bickersteth (1841).

The verses given in the text are without alteration.

188. *Great God, indulge my humble claim.*

No long list of modern hymnals can be furnished in support of the claims of this paraphrase of Psalm lxiii. 1—3, by Watts (1709). It is adopted in Bickersteth's Psalmody (1841), and appears in the "Congregational Hymn Book." And yet the Editor would venture to apply to it the words of Sir R. Palmer, regarding the paraphrase of another Psalm by Watts, "As long as pure nervous English, unaffected fervour, strong simplicity, and liquid, yet manly sweetness, are admitted to be characteristics of a good hymn, words like these must surely command admiration." The Editor believes that the comparative neglect, into which this beautiful hymn has fallen, arises from three very inferior stanzas with which the original was weighted. Relieved of these, the hymn must live.

The verses given in the text are without alteration.

189. *Jesu, where'er thy people meet.*

This popular hymn, by Cowper (1779), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Alford; Marylebone; Islington; Elliott; Sarum; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

190. *Lo, God is here: let us adore.*

This translation, by J. Wesley (1743), of Tersteegen's noble hymn, is adopted by Palmer ("Book of Praise"); Mercer; Hall; Elliott; Bell; Sarum.

The verses given in the text are without alteration.

Notes.

191. *Not unto us, but thee, O Lord.*

This very beautiful hymn, by Cotterill (based on a hymn by Cennick, 1743, see Miller), is adopted by S.P.C.K. and Islington.
The text is without alteration.

192. *Prayer is the soul's sincere desire.*

This hymn was written by J. Montgomery (1818), at the request of the late Rev. E. Bickersteth, for his treatise on prayer. It is so perfect an exposition of that heavenly exercise, and rises so beautifully at its close into direct supplication, that it may well find a place in a Church hymnal.

It is adopted by American ; Alford (178) ; Rogers ; Elliott ; Carlisle ; Barry ; Windle.

The text is without alteration.

193. *Saviour, again in thy dear name we meet.*

This beautiful dismissal hymn, by the Rev. J. Ellerton, is adopted by S.P.C.K., *app.*, and A. and M., *app.*

In kindly granting permission for its insertion in this hymnal, the writer states that he shortened and revised it for A. and M. ; and himself "thinks the shorter form the better."

The text, from A. and M., is without alteration.

194. *Lord, dismiss us with thy blessing.*

This dismissal hymn, by Shirley (1774, see Rogers), is adopted by S.P.C.K. ; Irish ; American ; Kemble ; Mercer ; Rogers ; Hall ; Marylebone ; Islington ; Elliott ; Morrell and How ; Carlisle ; Barry ; Windle.

Rogers reads verse 2, lines 5, 6,—

" Ever faithful
To the truth may we be found ;"

but the text is found in most hymnals. It is otherwise without alteration.

195. *May the grace of Christ our Saviour.*

This benedictory hymn, by Newton (1779), is adopted by S.P.C.K. ; Irish ; Kemble ; Marylebone ; Islington ; Elliott ; Bell ; Carlisle ; Barry ; Windle.

The text is without alteration.

196. *O thou, to whom all creatures bow.*

This version of part of the 8th Psalm, by Tate and Brady (1703), is adopted by S.P.C.K. ; Kemble ; Islington ; Elliott ; Bell ; French ; Barry ; Windle.

Verse 4, line 1, stands thus in the new version,—

" What's man, say I, that, Lord, thou lovest."

This is altered by very general consent, though in different ways by different editors. The line in the text (from Barry) appears the simplest change ; and the text is otherwise without alteration.

Notes.

197. *O Lord, thy mercy, my sure hope.*

This version of part of the 36th Psalm, by Tate and Brady (1703), is adopted by S.P.C.K.; American; Palmer; Kemble; Hall; Islington; Barry; Windle.

The text is without alteration.

198. *Father of mercies, in thy word.*

This hymn, by Anne Steele (cir. 1760), is adopted by S.P.C.K.; Irish; American; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Morrell and How; Carlisle; Barry; Windle.

It is one of the few hymns, from among very many, on Holy Scripture which has met with general approval.

The verses given in the text are without alteration.

199. *There is a book, who runs may read.*

This hymn, taken from Keble's well-known and beautiful poem for Septuagesima Sunday, is adopted by S.P.C.K., app.; Palmer; A. and M.; Kemble; Rogers; Marylebone; Islington; Morrell and How; Irons; Sarum; Barry.

The only difficulty is the selection of verses; those given in the text are without alteration.

200. *O Word of God Incarnate.*

This powerful hymn on Holy Scripture, by the Rev. W.W. How, appears in Morrell and How's hymnal, and is adopted by S.P.C.K., app.

The text is without alteration.

201. *O God, our help in ages past.*

This noble version of the earlier part of the 90th Psalm, by Watts (1719), is adopted by S.P.C.K.; Irish; Palmer (167); A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum (206); Carlisle (354); Barry; Windle.

The opening word "Our" (vv. 1 and 6), has been with very general consent changed into "O"; and v. 6, line 3, "while troubles last" is rendered "while life shall last," with Mercer, Morrell and How, French, &c., as it seems more worthily to sustain the great dignity of thought for which this hymn is so remarkable.

The verses given in the text are otherwise without alteration.

202. *My faith looks up to thee.*

This hymn, by Dr. Ray Palmer, of New York (1830), is adopted by Sir R. Palmer; Rogers; Barry.

Of this hymn the author recently wrote to the Editor, "It was introduced into England 1840, has been translated into other languages, and has been referred to, as one of the last hymns that dying saints have sung, or desired to hear, in a great number of obituary notices that have met my eye. It has been a comfort to Christian hearts, doubtless, chiefly because it expresses in a simple way that act which is most central in all true Christian life—the act of trust in the atoning Lamb."

The text is without alteration.

Notes.

203. *I heard the voice of Jesus say*

This hymn, by Dr. Bonar (1856), so beautiful in its severe simplicity, is adopted by Palmer ("Book of Praise"); A. and M., *app.*; Rogers; People's; French; Carlisle; Barry; Windle.

The text is without alteration.

204. *We saw thee not when thou didst come.*

This hymn, which was rewritten by J. H. Gurney (1838), is adopted by S.P.C.K.; Irish; Mercer; Alford; Marylebone; Islington; Chope; French; Irons; Salisbury.

There is a different version adopted by some of the above hymnals. But the text is that given by Mercer; Alford; Marylebone; Chope; Salisbury; and is from the Marylebone (which was compiled under J. H. Gurney's auspices) without alteration.

205. *Now I have found the ground wherein.*

This noble hymn, by John Wesley (from J. H. Rothe, 1728), is adopted by Palmer, in his "Book of Praise"; Mercer; French.

The verses given in the text are without alteration.

206. *I know that my Redeemer lives.*

This hymn, by Medley (born 1738), is adopted by S.P.C.K. (71); Islington (41); Carlisle; Barry; Windle.

The verses given in the text are without alteration.

207. *Jesu, thy blood and righteousness.*

This hymn of Zinzendorf, translated by C. Wesley (1743), is adopted by Mercer; Kemble; Islington; Elliott; Irons; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

208. *There is a fountain fill'd with blood.*

This standard hymn, by Cowper (1779), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Marylebone; Islington; Elliott; People's; Chope; Irons; French; Carlisle; Barry; Windle.

Some omit the last two stanzas; yet these two are selected by S.P.C.K., to the exclusion of three others. On the whole, it seems best to retain the entire hymn, different parts of which are especially prized by different Christians.

The text is without alteration.

209. *When I can read my title clear.*

This hymn, by Watts (1709), is adopted by Irish; American; Kemble; Mercer; Islington; Elliott; Carlisle; Windle. In some hymnals the last stanza is altered to—

"There, anchor'd safe, my weary soul
Shall find eternal rest;"

but this quite confuses the metaphor. The text is without alteration.

Notes.

210. *Father, whate'er of earthly bliss.*

This hymn, by Anne Steele (1780), is adopted by S.P.C.K.; Irish; American; Kemble; Mercer; Alford (130); Hall; Marylebone; Islington; Elliott; Barry; Windle.

Minor variations are current. Many read, verse 3, line 2,—

“ My life and death attend ; ”

but the change seems needless : while the frequently adopted variation of the 4th line—

“ And crown my journey’s end, ”

for—

“ And bless its happy end, ”

seems a manifest improvement.

The verses given in the text are otherwise without alteration.

211. *God moves in a mysterious way.*

This hymn, by Cowper (1779), is adopted by Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Islington; Elliott; French; Carlisle; Barry; Windle.

The text is without alteration.

212. *Thine for ever :—God of love.*

This hymn, by M. F. Maude (1848), is adopted by S.P.C.K.; A. and M., app.; Morrell and How; French; Sarum; Barry.

The text is without alteration.

213. *Through the love of God our Saviour.*

This song of faith, by Bowly (1849), is adopted by Palmer (“ Book of Praise; ”) Rogers; Carlisle; Windle.

The text is without alteration.

214. *Glorious things of Thee are spoken.*

This favourite hymn, by Newton (1779), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; People’s; Chope; Bell; French; Sarum; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

215. *Jesus,—the very thought is sweet.*

This hymn, by S. Bernard (12th cen.), translated by J. M. Neale, is adopted by A. and M.; People’s; Chope; Hymnal Noted; Morrell and How; Salisbury (60).

The verses in the text are (from the People’s) without alteration.

216. *Jesus, the very thought of thee.*

This, another translation of the foregoing hymn, by the Rev. E. Caswall, is adopted by S.P.C.K.; A. and M.; Kemble; Mercer; Alford; Islington; Chope; Bell; Barry; Sarum; Carlisle.

The text (from S.P.C.K.) is without alteration.

217. *How sweet the name of Jesus sounds.*

This, which must ever rank among the first of our English hymns, by Newton (1779), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

Notes.

218. *My blessed Saviour, is thy love.*

This hymn, by Stennett (born 1663), is adopted by Irish; Mercer; E. Bickersteth (1833).

The verses given in the text are without alteration.

219. *With joy we meditate the grace.*

This hymn, by Watts (1709), is adopted by Kemble; Mercer; Rogers; Islington; Elliott; Carlisle; Barry; Windle.

Verse 1, line 4, "His bowels melt with love," is generally altered, though in different ways. The text "And yearns with faithful love," from Bickersteth's Psalmody (1833), keeps most closely to the original thought. Cf. Gen. xlivi. 30.

The verses given in the text are otherwise without alteration.

220. *My God, the spring of all my joys.*

This hymn, by Watts (1709), is adopted by Palmer ("Book of Praise"); Kemble; Mercer; Islington; Elliott; Chope; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

221. *Love divine, all love excelling.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Irish; Kemble; Mercer; Rogers; Islington; Elliott; People's; Bell; Irons; Sarum; Carlisle; Barry; Windle.

Almost all versions agree in changing "loves" into "love" in the first line. With this exception the text is without alteration.

222. *O Love divine, how sweet thou art.*

This hymn, by C. Wesley (1743), is adopted by A. and M.; Rogers; Islington; People's; E. Bickersteth (676).

It is of this hymn that Isaac Taylor writes, "To estimate duly what was the influence of this rare gift of song, and to measure its importance, one should be able to recall scenes and times gone by, when,—

"O Love divine, how sweet thou art,"

woke up all ears, eyes, hearts, and voices in the crowded chapel. It was indeed a spectacle worth the gazing upon! It was a service well to have joined in (once and again), when words of such power, flowing in rich cadence, and conveying with an intensity of emphasis the loftiest, the deepest, and the most tender emotions of the divine life were taken up feelingly by an assembly of men and women, to whom, very lately, whatever was not of the earth earthly had neither charm nor meaning."—*I. Taylor's "Wesley and Methodism," page 90.*

Verse 1, line 3, for "I thirst, I faint, I die to prove," the text reads, "My thirsty spirit faints to prove," and is otherwise without alteration.

223. *Hark! my soul, it is the Lord.*

This favourite hymn, by Cowper (1779), is adopted by Irish; Palmer; Kemble; Rogers; Islington; Elliott; Carlisle; Windle.

The text is without alteration.

Notes.

224. *Thee will I love, my strength, my tower.*

This hymn, by Angelus Silesius (see Miller), translated by Wesley (1743), is adopted by Irish; Mercer; People's; Sarum; Barry; Windle. Verse 1, lines 5, 6, Irish and People's read, "sacred" for "the pure," and "pure" for "chaste." These words are given in the text, which is otherwise without alteration.

225. *We love thee, Lord! yet not alone because, &c.*

This hymn, by J. A. Elliott (1836), is adopted by Marylebone and Sarum. Verse 2, line 4, is in the original "Thou didst send forth a guiding ray of thy benignant light." But as "sentest forth" recurs at verse 3, line 2, the very elegant emendation of Sarum is adopted in the text, which is otherwise without alteration.

226. *Lord, as to thy dear cross we flee.*

This hymn on the imitation of Christ, by J. H. Gurney, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Mercer; Alford; Rogers; Marylebone; Islington; Chope; Morrell and How; Carlisle; Barry.

In granting permission for the use of another of his hymns, the lamented author wrote to the Editor many years since, and freely placed this also at his disposal, saying he felt how deficient many of our hymnals were on the subject of which it treats.

The text is without alteration.

227. *O for a heart to praise my God.*

This hymn, by C. Wesley (1743), so truly expressing hunger and thirst after righteousness, is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Marylebone; Islington; Elliott; Morrell and How; Carlisle; Barry; Windle. Of these versions, all but two (Palmer, and Kemble) change verse 1, lines 3, 4, which are in the original—

"A heart that always feels thy blood
So freely spilt for me,"

into the words given—

"A heart that's sprinkled with the blood
So freely shed for me."

Irish has "cleansed" for "sprinkled."

With this exception, the text is without alteration.

228. *Thou art the way—to thee alone.*

This hymn, by Bishop Doane (1824, see Miller), is adopted by S.P.C.K.; Irish; A. and M.; Kemble; Mercer; Hall; Islington; People's; Chope; Morrell and How; Sarum; Carlisle; Barry; Windle. The text is without alteration.

229. *O Saviour, may we never rest.*

This hymn, by Bathurst (1831), is adopted by Palmer; Rogers; Marylebone; Islington; Sarum.

It appears to the Editor one of the most beautiful and finished hymns we possess on personal holiness.

The text is without alteration.

Notes.

230. *The roseate hues of early dawn.*

This hymn, by C. F. Alexander (1853), is adopted by S.P.C.K.; Palmer; A. and M.; Mercer; Rogers; People's; Morrell and How; Barry. The text is without alteration.

231. *Thou hidden love of God, whose height.*

This beautiful hymn by Tersteegen, translated by J. Wesley (1743), is adopted by Irish; Kemble; Mercer; Islington; Carlisle; Barry; Windle. The verses given in the text are without alteration.

232. *Jesus calls us, o'er the tumult.*

This hymn, by C. F. Alexander, is adopted by S.P.C.K.; Morrell and How; Chope; French; Carlisle; Barry; Windle.

Verse 2, line 1, is in the original "As of old St. Andrew heard it," and the hymn assigned to St. Andrew's day. In the text "apostles" is substituted for "St. Andrew," which allows of a more general use of the hymn. The text is otherwise without alteration.

233. *Soldiers of Christ, arise.*

This noble hymn, by C. Wesley (1743), is, as so many of our best hymns are, a selection of a few verses out of many. The hymn originally consisted of twelve verses of eight lines each.

It is adopted by S.P.C.K.; Irish; American; A. and M.; Kemble; Mercer; Alford; Hall; Islington; Elliott; Chope; Bell; Morrell and How; French; Sarum; Carlisle; Barry; Windle.

The verses given (except the 4th, which is introduced from a later part of the hymn) form the opening of the original poem; they are all without alteration.

234. *From Egypt lately come.*

This favourite hymn, by Kelly (1804), is adopted by Palmer; Kemble; Mercer; Hall; Marylebone (262); Islington; Elliott; Barry; Windle.

The text is without alteration.

235. *Oft in danger, oft in woe.*

This animating hymn, which consists of a fragment by Henry Kirke White (1804), completed by F. F. Maitland, is adopted by S.P.C.K.*; Irish*; Palmer; A. and M.*; Kemble*; Mercer; Alford; Hall*; Marylebone*; Islington*; People's; Elliott*; Chope*; Morrell and How*; French; Sarum*; Barry*; Windle*.

Those hymnals marked with an asterisk change the original first stanza,—

" Much in sorrow, oft in woe,
 Onward, Christians, onward go;
 Fight the fight; and, worn with strife,
 Steep with tears the bread of life,"—

into the version given in the text, though there are some minor alterations, such as, "Oft in sorrow, oft in woe." But as *sorrow* and *woe* are nearly equivalent, the more usually adopted variation—"Oft in danger, oft in woe," seems preferable. Also, verse 4, line 3, "fears" are read for "woe;" and verse 5, line 1, "in" for "to." These, which all appear improvements, are adopted. Otherwise the verses given in the text are without alteration.

Notes.

236. *Why those fears—Behold, 'tis Jesus.*

This hymn, by Kelly (1827), is adopted by Irish ; Kemble ; Islington ; Elliott ; Carlisle ; Windle.

The verses given in the text are without alteration.

237. *Guide me, O thou great Jehovah.*

This popular hymn, by Williams (1774), is adopted by S.P.C.K. ; Irish ; American ; Palmer ; A. and M., app. ; Kemble ; Mercer ; Rogers ; Hall ; Marylebone (182) ; Islington ; Elliott ; People's (487) ; Morrell and How ; Sarum (194) ; Barry ; Windle.

The text is without alteration.

238. *Lead us, heavenly Father, lead us.*

This favourite hymn, by Edmeston (cir. 1820), is adopted by S.P.C.K. ; Irish ; Palmer ; Mercer ; Marylebone ; Islington ; French ; Carlisle ; Barry ; Windle.

The text is without alteration.

239. *The Lord my pasture shall prepare.*

This well-known paraphrase, by Addison (born 1672), of the 23rd Psalm, is adopted by S.P.C.K. ; Irish ; American ; Palmer ; Kemble ; Mercer ; Rogers ; Hall ; Marylebone ; Islington ; Elliott ; Bell ; Carlisle ; Barry ; Windle.

The text is without alteration.

240. *Leader of faithful souls, and guide.*

This hymn, by C. Wesley (1743), which seems to the Editor a noble song for the Church "in the house of her pilgrimage," is adopted by Mercer and E. Bickersteth (1841). Its original length (six stanzas of six lines each) may probably have prevented more frequent use.

But the four verses of the text are complete in themselves, and are given without alteration.

241. *Why should I fear the darkest hour.*

This hymn, by J. Newton (1779), is adopted by Palmer ; Kemble ; Alford ; Islington ; Morrell and How.

The verses given in the text are without alteration.

242. *We've no abiding city here.*

This favourite hymn, by Kelly (1804), is adopted by Palmer ; Kemble ; Alford ; Rogers ; Islington ; Elliott ; French ; Carlisle ; Barry ; Windle.

The verses given in the text are without alteration.

243. *O had I, my Saviour, the wings of a dove.*

This hymn, by Lyte (1847), is adopted by Kemble ; Rogers ; Islington ; Carlisle ; Barry ; Windle.

The following verse stands second in the original :—

"I flutter, I struggle, I pant to get free;
I feel me a captive while banish'd from thee," &c.

But this enters too minutely into the details of the figure, for congregational use.

The verses given in the text are without alteration.

Notes.

244. *My God, my Father, while I stray.*

This most beautiful hymn, by C. Elliott (1836), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Chope; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The original consists of eight verses. The only difficulty is selection, where all are beautiful; yet the length is too great for a hymn so often sung as this; and the third verse of the text (altered, with almost universal consent, from the affirmative to the suggestive, so as to suit all) embraces the main thoughts of the stanzas omitted. The frequently accepted substitution of “*my*” for “*and*,” in the first line of the hymn is also adopted.

The verses given in the text are otherwise without alteration.

245. *To-morrow, Lord, is thine.*

This hymn, by Doddridge (1755), is adopted by Palmer; Kemble; Mercer; Islington; Carlisle; Barry; Windle.

The text is without alteration.

246. *O where shall rest be found.*

This hymn, by J. Montgomery (1825), is adopted by S.P.C.K.; Irish; American; Kemble; Mercer; Islington; French; Carlisle; Barry; Windle.

The text is without alteration.

247. *The Spirit in our hearts.*

This hymn, by Bishop Onderdonk (1828), is adopted by Alford; People's; French.

The text is without alteration.

248. *Glory to thee, O Lord.*

This hymn, by E. Toke (1852), is adopted by S.P.C.K.; A. and M.; Mercer; Sarum; Windle.

The text is without alteration.

249. *O weep not o'er thy children's tomb.*

This very elegant hymn, by Heber (1827), for the Innocents' Day, is adopted by Mercer (1859); Elliott; E. Bickersteth (1833).

The text is without alteration.

250. *In his temple now behold him.*

This hymn, a translation of one by Angelus Silesius (see Miller), is adopted by S.P.C.K., app., and Sarum.

The text is given, as in S.P.C.K., without alteration.

251. *Age after age has call'd thee bless'd.*

This hymn, by E. Charles, appears in her “Three Wakings, and other Poems” (1859). If it seems rather to wear the appearance of a meditation than a hymn, it must be remembered that the subject is one which peculiarly leads us to quiet thought.

The text is without alteration.

Notes.

252. *Bless'd are the pure in heart.*

This hymn is founded on Keble's poem (1827) for the Purification. It is adopted in this abridged form by S.P.C.K.; A. and M.; Mercer (1859); Alford; Morrell and How; Irons; Barry.

The text is from S.P.C.K., without alteration.

253. *For all thy saints, O Lord.*

This general hymn for Saints' Days, by Bishop Mant (*cir.* 1837), is adopted by S.P.C.K.; Irish (214); A. and M. (273); Mercer; Alford; Marylebone; Chope; Barry; Windle.

Irish, and A. and M. use it in the singular.

The text is without alteration.

254. *The Son of God goes forth to war.*

This well-known hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Marylebone; Islington; People's; Chope; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

The text is without alteration.

255. *From all thy saints in warfare, for all thy saints at rest.*

This hymn, with a proper stanza for every Saint's Day, by Earl Nelson, is adopted in the Sarum Hymnal.

Of this hymn Mr. Miller writes in his "Singers and Songs of the Church," p. 564. "In this piece the unscriptural error of saint-worship is carefully avoided; and the praise is given to God, who gave his saints to the Church. . . . The noble author, with a view to its perfection, accepted hints from several helpers. The object was at the same time to put the teaching of Saints' Days on their proper footing, and to provide a good hymn on the teaching of the day, the tune of which, being always the same, could be easily learnt by school children in agricultural parishes."

The text is without alteration.

256. *For all the saints, who from their labours rest.*

This beautiful hymn, by W. W. How (1854), is adopted by S.P.C.K., app.; Morrell and How; Sarum.

The verses given in the text are without alteration.

257. *Sing we the song of those who stand.*

This hymn, by J. Montgomery (1825), is adopted by Kemble; Marylebone; Islington; Carlisle; Windle.

The text is without alteration.

258. *Give me the wings of faith to rise.*

This hymn, by Watts (1709), is adopted by Mercer (1859); Islington; Elliott; French; Carlisle; Windle.

Verse 4, line 1, "mark'd" is read for "mark."

The text is otherwise without alteration.

Notes.

259. *How bright these glorious spirits shine.*

This hymn, by Cameron (1790), varied from Watts, is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Islington; Sarum; Carlisle; Barry; Windle.

The text, from Palmer, is without alteration.

260. *Who are these like stars appearing.*

This hymn of Schenk, translated by F. E. Cox (1841), is adopted by S.P.C.K., *app.*; Irish; A. and M.; Alford; People's; Bell; Morrell and How; French; Irons; Barry.

The verses given in the text are without alteration.

261. *What are these in bright array?*

This hymn, by J. Montgomery (1819), is adopted by American; Palmer; Kemble; Alford; Marylebone; Islington; Bell; Carlisle.

The text is without alteration.

262. *Lo! round the throne, at God's right hand.*

This hymn, by M. L. Duncan (see Miller), appears to be founded on one assigned by Sir R. Palmer to Rowland Hill: it is adopted by A. and M., *app.* (377); Kemble (337); Mercer; Alford; Hall (232); Islington; Elliott; Windle; and by Palmer (116), in R. Hill's original.

Some of the above read the first line,—

“Lo, round the throne a glorious band,”—

an alteration probably first introduced by Hall; but the text is the more generally followed version, and is without alteration.

263. *Jerusalem on high.*

This hymn, by Crossman (1664), is adopted by Palmer; A. and M., *app.*; Kemble; Alford; Rogers; Morrell and How.

Of this hymn, Sir R. Palmer says, in his “English Church Hymnody,”—“The following stanzas [seven out of thirteen, see Rogers], by Crossman, are extremely fine, and not unsuitable for general use.” The sixth verse in the text is included by A. and M.; Kemble; Rogers. They are all without alteration.

264. *Inspirer and hearer of prayer.*

This hymn, by Toplady (1776), on the ministry of angels, is adopted by S.P.C.K.; American; Kemble; Carlisle; Barry; Windle; E. Bickersteth (1833). With the exception of reading “Shepherd” for “Feeder,” verse 1, line 2, with American, Windle, &c., the text is without alteration.

265. *Hark, hark, my soul! Angelic songs are swelling.*

This hymn, by Dr. Faber (1862), called “The Pilgrims of the Night,” is adopted by S.P.C.K., *app.*; A. and M., *app.*; Morrell and How; People's. Verse 5, line 3, is in the original,—

“While we toil on, and soothe ourselves with weeping.”

This seems hardly suitable for congregational use, and is modified in the text. Otherwise the verses given are without alteration.

Notes.

266. *It came upon the midnight clear.*

This hymn, by E. H. Sears (*cir.* 1838), is adopted by S.P.C.K., *app.* ; Palmer ; Sarum.

In the original, the last verse is,—

“ For lo, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold,
When peace shall over all the earth
Its ancient splendours fling,” &c.

This has evidently been felt by the compilers of the Sarum Hymnal to revive rather classical than scriptural associations, and has been with singular felicity changed as in the text.

The verses given are otherwise without alteration.

267. *Head of the church triumphant.*

This hymn, by C. Wesley (see Miller: others attribute it to De Courcy, others to Olivers), is adopted by S.P.C.K.; Irish; Kemble; Mercer; Marylebone; French; Barry; Windle.

In the record of the last days of Bishop Heber, it is said, “ He admired this hymn, as one of the most beautiful in our language, for a rich and elevated tone of devotional feeling ” (see *Christian Observer* for 1830, pp. 595 and 611). This estimate, by one who confessedly stands himself in the very first rank of our hymn-writers, may suffice to stamp the hymn. Some change verse 3, line 4, “ And sing the Song of Moses ” into “ Ere death our conflict closes ; ” but this quite loses the noble reference to Exod. xv. 1, and Rev. xv. 3.

The text is without alteration.

268. *Come, let us join our friends above.*

This hymn, parts of which were interwoven with the sacred literature of our country, by C. Wesley (1743), is adopted by S.P.C.K. (102); Irish (198); Palmer; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott (170); Chope (190); Morrell and How (187); French; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

269. *Hark the sound of holy voices, chanting at the crystal sea.*

This noble hymn, for All Saints' Day, by Bishop Wordsworth, appears in his “ *Holy Year* ” (1863), and is adopted by S.P.C.K., *app.*; A. and M., *app.*; People's; Irons; Sarum.

Verse 1, line 3, “ *Multitudes* ” is read for “ *Multitude*,” with S.P.C.K., Irons, and Sarum.

Verse 2. line 2, the order of the words is transposed, with S.P.C.K.; A. and M.; and Irons, so as to preserve the more usual accentuation of “ *confessor*. ”

Verse 3, line 3,—

“ *Mock'd, imprison'd, stoned, tormented, sawn asunder, slain with sword,* ” is, with the author's kind permission, altered thus—

“ *Mock'd, afflicted, scourged, imprison'd, stoned, tormented, slain with sword.* ”

The text is otherwise without alteration.

Notes.

270. *Fountain of good, to own thy love.*

This hymn, for almsgiving, founded on one by Doddridge (see Miller), is adopted by S.P.C.K.; A. and M.; Mercer; Alford; Hall (160); Barry.

The text (from Mercer) is without alteration.

271. *O Lord of heaven and earth and sea.*

This beautiful hymn, by Bishop Wordsworth (1863), for almsgiving—a subject on which it is difficult to find suitable hymns—is adopted by S.P.C.K., *app.*; and A. and M., *app.*

The verses given in the text are without alteration.

272. *We give thee but thine own.*

This hymn, by W. W. How (1854), is adopted by S.P.C.K., *app.*; A. and M., *app.*; Morrell and How; Barry.

The text is without alteration.

273. *My God, and is thy table spread?*

This hymn, by Doddridge (1755), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Marylebone; Islington; Chope; Bell; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

Verse 3, line 1, is in the original,

“Why are its *dainties* all in vain,” &c.

The word “*dainties*” is no doubt defensible from the many hymnals which adopt it; yet its presence seems to have excluded the verse, otherwise so admirable, from other hymnals. *American*, by a small but most felicitous alteration, reads “*bounties*.” This change is adopted in the text: the verses given are in other respects without alteration.

274. *Jesu, thou joy of loving hearts.*

This most beautiful hymn, a “*translation*,”—or rather (as Mrs. Hemans said of the rendering of Schiller’s “*Piccolomini*” by Coleridge) a ‘*transfusion*,’—of S. Bernard’s “*Jesu, dulcedo cordium*,” by Dr. Ray Palmer, is adopted by S.P.C.K., *app.*; Irish; Palmer; Mercer; Alford; People’s; Sarum; Carlisle; Barry.

The text is without alteration.

275. *According to thy gracious word.*

This standard hymn, by J. Montgomery (1825), is adopted by S.P.C.K.; Kemble; Mercer; Marylebone; Islington; Elliott (72); Chope; Morrell and How; French; Salisbury; Carlisle; Barry; Windle.

Verse 3, line 1, is in the original—

“Gethsemane can I forget?”

This is generally transposed—

“Can I Gethsemane forget?”

With this exception, the text is without alteration.

Notes.

276. *Lord Jesu, are we one with thee?*

This beautiful hymn, by Deck (1837), is adopted by Marylebone; Islington; Harrow Collection; Ryle; Presbyterian Synod.

There are several variations current. The text is from the Harrow Collection. Mr. Miller says of this hymn, "It is itself a model of unity."

277. *O God, unseen, yet ever near.*

This hymn, by Osler (1837), is adopted by S.P.C.K.; A. and M.; Palmer; Sarum; Windle.

For the change of "altar," verse 1, line 4, into "footstool," the reference being to the Communion table, see Introduction.

The text is otherwise without alteration.

278. *The hour is come; the feast is spread.*

This hymn for the Holy Communion, by the Editor, has been revised for this work. He ventures to include it, as touching on one aspect of the Lord's Supper not usually alluded to in sacramental hymns, viz. Matt. xxvi. 29.

279. *Here, O my Lord, I see thee face to face.*

This hymn for the Holy Communion, by Dr. Bonar, appears among his "Hymns of Faith and Hope" (1856), and is adopted by the Presbyterian Synod. and by Ryle.

In the second line, the words "Here would I touch" are, with the author's permission, changed into "Here faith can touch," and this compels a slight modification of the third line.

Otherwise the verses given in the text are without alteration.

280. *Bread of the world, in mercy broken.*

This short but favourite hymn, by Heber (1827), is adopted by S.P.C.K.; Irish; Mercer; Alford; Hall; Marylebone; Islington; Windle.

The text is without alteration.

281. *Bread of heaven, on thee we feed.*

This hymn, by Conder (1824), is adopted by S.P.C.K.; A. and M.; Alford; Islington; Elliott; Bell; Sarum; Barry; Windle.

Many variations are current. The text is, as given in Alford, without alteration.

282. *Lamb of God, whose bleeding love.*

This hymn, by C. Wesley (1743), which is especially suitable for the Holy Communion, is adopted by Irish (77); Kemble; Hall (269); Elliott (108); Islington; Bell (208); Sarum (116); Carlisle; Windle (207).

Being of a peculiar measure, this noble hymn has been in some of the above hymnals ruthlessly stretched on the bed of Procrustes. But many more difficult metres are now set to appropriate tunes.

Verse 4, line 1, is in the original, "Never will we hence depart;" this, though echoing Gen. xxxii. 26, is perhaps a greater triumph of faith than would be suitable for a general congregation to sing, and has been softened into "Lord, we would not hence depart." The text is otherwise without alteration.

Notes.

283. *Sweet feast of love divine.*

This hymn, by Sir E. Denny, is adopted by Islington. It appears to the Editor to combine in a remarkable degree simplicity, and strength, and fervour; and that it only needs to be more widely known to become one of those very frequently used at the Sacrament of the Lord's Supper.

The text is without alteration.

284. *Till he come—O let the words.*

This hymn for the Holy Communion, by the Editor, is adopted by Palmer.

It presents one aspect of the Lord's Supper which is passed over in many hymnals, "Ye do show forth the Lord's death till he come;" and also our communion with those of whom we say, "We bless thy holy name for all thy servants departed this life in thy faith and fear." As such, it is included.

285. *Lord, when before thy throne we meet.*

This hymn, by the Rev. T. G. Nicholas (1838), is adopted by S.P.C.K.; Palmer; Alford; Carlisle.

The text is without alteration.

286. *Lord, to whom except to thee.*

This hymn by Dr. Monsell, for the Holy Communion, is adopted by S.P.C.K., *app.*

The verses given in the text are without alteration.

287. *God of that glorious gift of grace.*

This beautiful hymn for Holy Baptism, by Dr. Monsell, is adopted by Palmer and Barry.

The text is without alteration.

288. *Come, Holy Ghost, descend from high.*

This terse baptismal hymn, by Beck (which is sometimes erroneously attributed to C. Wesley), is adopted by Kemble (400); Islington; E. Bickersteth (1833).

Its brevity and earnest devotion will often commend it in a service where a longer hymn is inadmissible.

The text is without alteration.

289. *In token that thou shalt not fear.*

This noble baptismal hymn, by Dean Alford, is adopted by S.P.C.K.; Irish; Palmer; A. and M., *app.*; Mercer; Alford; Hall; Elliott; Morrell and How; French; Sarum; Barry; Windle.

In verse 3, line 2,—

"Christ's *quarrel* to maintain,"—

the somewhat antique and chivalrous word "quarrel" is in many hymnals changed to "conflict;" but it is retained by Palmer; A. and M.; Mercer (last edition); French; Sarum. It is in thorough harmony with the spirit of the hymn, and may, with the other olden terms,—

"We *blazon* here upon thy *front*,"—

be easily explained to the poor and to children. As such, it is retained.

The text, from the author's last edition in "The Year of Praise," is without alteration.

Notes.

290. *Jesu, we lift our souls to thee.*

This hymn, by Beck, is adopted by Irish ; Kemble ; Islington ; Windle ; E. Bickersteth (1833).

As in two of the above hymnals, the *singular* is throughout changed into the *plural*. In a large number of churches many infants are baptized together, and a baptismal hymn sung during the service. For such occasions it seems desirable that there should be a hymn which embraces more children than one.

Otherwise the verses given in the text are without alteration.

291. *Stand, soldier of the cross.*

This hymn for adult baptism, by the Editor, was written for this work.

292. *Hosanna ! raise the pealing hymn.*

This hymn, by Canon Havergal (1838), is adopted by Palmer ; Mercer ; Marylebone ; Windle.

The text is without alteration.

293. *When Jesus left his Father's throne.*

This hymn for schools, by J. Montgomery (1825), is adopted by Irish (261) ; American (112) ; Palmer ; Mercer ; Marylebone ; French (33) . Windle (420).

The verses given in the text are without alteration.

294. *God of mercy, throned on high.*

This useful hymn for schools first appeared in Noel's collection (1832). Its author is unknown. It is adopted by Palmer ; Mercer ; Alford ; Barry ; E. Bickersteth (1833).

The text is without alteration.

295. *When, his salvation bringing.*

This favourite child's hymn, by J. King, is adopted by Irish ; Kemble ; Marylebone ; People's ; Barry ; E. Bickersteth (1841).

The text is without alteration.

296. *Jesu, meek and gentle.*

This hymn, by the Rev. G. R. Prynne, is adopted by S P. C. K., app. ; A. and M. ; People's ; Chope ; Morrell and How ; Sarum ; Barry.

The text is without alteration.

297. *I think when I read that sweet story of old.*

This favourite child's hymn, by Jemima Luke (1851), is adopted by Rogers ; Barry ; Home and Colonial.

Rogers reads "them then" for "him then," verse 1, line 4 ; but otherwise the verses given in the text are without alteration.

298. *Fair waved the golden corn.*

This admirable hymn for children, by J. H. Gurney (1853), is adopted by Alford ; Marylebone ; Morrell and How ; French ; Barry.

The text is without alteration.

Notes.

299. *There is a name I love to hear.*

This hymn, by the Rev. F. Whitfield, is likely to become as great a favourite with children as—

“ How sweet the name of Jesus sounds ”—
is with adults. It is adopted by Barry and Carlisle.

The verses given in the text are without alteration.

300. *There is a path that leads to God.*

This child's hymn, by J. Taylor (1805), is adopted by Rogers ; Windle ; Elliott ; E. Bickersteth (1833) ; Home and Colonial.

No one can have listened to a congregation of children reverent'y and devoutly singing this hymn without being conscious of the power of these simple words.

The text is without alteration.

301. *The morning bright with rosy light.*

This morning hymn, sometimes attributed to M. L. Duncan, but without sufficient proof, seems to the Editor one of the most beautiful in our language for the use of infants. It is well known and well loved by children. The same is true of its twin-sister hymn that follows.

The text is without alteration.

302. *Jesu, tender Shepherd, hear me.*

This infant's evening hymn is by M. L. Duncan (1839) ; see note to preceding hymn. This is adopted by Home and Colonial.

The text is without alteration.

303. *Great God, and wilt thou condescend.*

This beautifully simple hymn, by J. Taylor (1805), is well known among the favourites of children. It is adopted by Home and Colonial.

The text is without alteration.

304. *Gentle Jesu, meek and mild.*

This beautiful child's prayer to Jesus, by C. Wesley (1743), is adopted by Rogers ; it is well known in nurseries and schools.

In the second verse, “ Dearest *Lord* ” is twice substituted for “ Dearest *God* ; ” but with this exception the verses given in the text are without alteration.

305. *Come, Holy Spirit, come.*

This hymn, by D. A. Thrupp (1838), is adopted by Home and Colonial.

The last two hymns (Nos. 303, 304) supply invocations of God the Father and of God the Son. It seems very desirable that in the hymns of their earliest childhood the babes of Christ's family should be taught directly to address God the Holy Spirit also in prayer, as the Church teaches all to do in the opening sentences of the Litany.

The text is without alteration.

306. *Salvation, O the joyful sound !*

This hymn, by Watts (1709), is adopted by S.P.C.K. ; Irish ; American ; Palmer ; Kemble ; Mercer ; Hall ; Marylebone ; Islington ; Elliott ; Carlisle ; Barry ; Windle.

The usual doxology “ *Glory, honour, praise, and power.* ” &c., which is “ a simple and unversified translation of a prose chorus of S. Theodulph ” (see Preface to “ *Dies Irae* ” by Dr. Irons), is added to every verse. Otherwise the text is without alteration.

Notes.

307. *Be present at our table, Lord.*

and

We thank thee, Lord, for this our food.

These well-known graces, by J. Cennick (*cir. 1745*, see Miller), are adopted by Kemble and E. Bickersteth (1833). They are very generally sung in schools.

The text is without alteration.

308. *We come, Lord, to thy feet.*

This Sunday-school opening hymn, and the closing hymn that follows, are embodied in a short form of prayer approved by one of our Bishops for the use of children. They were slightly modified by him, but the source from whence they were taken is unknown.

309. *O Lord, our hearts would give thee praise.*

See note to the preceding hymn.

310. *By cool Siloam's shady rill.*

This hymn, by Heber, is one of the most valuable hymns for schools, which point to the childhood of our Lord.

The verses given in the text are without alteration.

311. *Yes, God is good ; in earth and sky.*

This hymn, by J. H. Gurney (1853), is adopted by Palmer; Rogers; Marylebone.

The text is without alteration.

312. *I sing the almighty power of God.*

This hymn, by Watts (1709), is adopted by Palmer; Kemble; E. Bickersteth (1833); Home and Colonial.

The verses given in the text are without alteration.

313. *Holy Bible, book divine.*

This hymn, by Burton (*cir. 1800*), is adopted by Kemble; Rogers; Carlisle; Barry; Windle.

In these days of cheap and multiplied copies of the Holy Scriptures there is no little danger of children losing due reverence for the word of God. This hymn is eminently calculated to foster loving veneration for the treasure they hold in their hands.

Verse 4, line 2, is in the original, "And the rebel sinner's doom." This truth has been affirmed in the word "condemn;" and the line, as not forming a suitable climax for the song of children, is varied as in the text, which is otherwise without alteration.

314. *One there is above all others.*

This hymn is adopted by Rogers. According to Rogers, the version given in the text is a variation by an unknown hand from a hymn by M. Nunn (born 1779), who adapted to a Welsh measure Newton's hymn beginning with the same words.

The version given in the text is introduced on account of the great delight with which it is sung by children.

Notes.

315. *Around the throne of God in heaven.*

This admirable hymn for children, by Houlditch, is adopted by Rogers; Barry; Home and Colonial.

The text contains the first five verses as given by Rogers, without alteration. The sixth verse, whose authorship the Editor cannot discover, is in perfect harmony with the rest of the hymn, and closes it with direct worship.

316. *There is a happy land.*

This hymn, by A. Young, which is so great and deserved a favourite with children, is adopted by S.P.C.K., app.; Kemble; Rogers; People's; Barry.

The text is without alteration.

317. *We speak of the realms of the blest.*

This hymn, by E. Mills (1829, see notes, Rogers, p. 680), is adopted by Rogers; Barry; Home and Colonial.

It has during the last few years become exceedingly popular with the poor, and is a general favourite with children.

In verse 6, line 1, "Do thou, Lord," is very generally substituted for "Then let us." This variation, together with the necessary omission of two redundant "of's," is adopted in the text, which is otherwise without alteration.

318. *Lord, shall thy children come to thee?*

This most beautiful confirmation hymn, by Bishop Hinds (1834), is adopted by S.P.C.K.; Irish; Marylebone; Chope; French; Barry; Windle.

The text is without alteration.

319. *O happy day, that fix'd my choice.*

This hymn, by Doddridge (1755), is adopted by American; Kemble; Mercer; Rogers; Hall; Islington; Barry; Windle.

Few hymns have been more often varied and transformed than this. The verses given in the text are without alteration.

320. *Jesu, and shall it ever be.*

This hymn, by Grigg (1774), originally consisted of seven verses. Portions of it are very beautiful, and are adopted by Irish; American; Kemble; Mercer (319); Rogers; Islington (107); Elliott (173); Barry; Windle.

But the variations introduced are very numerous; and some of them have become so generally established, that to revert to the original would be resented by many. Such is the substitution of the third and fourth lines of the text for—

"Scorn'd be the thought by rich and poor;
O, may I scorn it more and more!"

Such, in the second verse, the substitution of "My hopes of Heaven" for "For heaven my hopes," and of "No, when I blush" for "It must not be." Such the substitution of "guilt" for "crimes" in the third verse. These variations, which all seem to be real improvements, have been adopted; in other respects the verses given in the text are unaltered.

Notes.

321. *Jesu, I my cross have taken.*

This hymn, by Lyte (1847), is adopted by Palmer in his "Book of Praise;" Mercer; Rogers; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

322. *Jesu, my strength, my hope.*

This animating hymn for a soldier of the cross, by C. Wesley (1743), is adopted by Irish (67); American; Palmer ("Book of Praise"); Kemble; Mercer; Islington; Carlisle.

The verses given in the text are without alteration.

323. *Children of the heavenly King.*

This hymn, by Cennick (1742), is adopted by S.P.C.K.; American; Palmer; Kemble; Mercer; Alford; Rogers; Hall; Islington; Elliott; People's; Morrell and How; Sarum; Carlisle; Barry; Windle. But of the twelve original verses different compilers select different stanzas, and the variations made have been very numerous.

Verse 5, line 3, is in the original, "Jesus Christ, *your Father's Son.*" This is modified in the text, as in most versions. Otherwise the verses given are without alteration.

324. *Awake, my soul, stretch every nerve.*

This hymn, by Doddridge (1755), is adopted by American; Kemble; Hall; Islington; Elliott; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

325. *Thine, thine for ever, blessed bond.*

This hymn, by the Editor, was written for this hymnal.

326. *The voice that breathed o'er Eden.*

This beautiful marriage hymn, by Keble (1857), is adopted by S.P.C.K., app.; Irish; Palmer; A. and M.; Alford; People's; Chope; French; Sarum; Barry.

In verse 5, line 1, "Son of Mary," is, with Irish and Barry, changed to "Gracious Saviour." See note to Hymn 25.

Otherwise the text is without alteration.

327. *Rest in the Lord—from harps alone.*

This hymn was written by the Editor for this hymnal, and is especially designed to follow the air from Mendelssohn's *Elijah*, "Rest in the Lord," which is so often played at the solemnization of holy matrimony.

328. *Ere the words of peace and love.*

This hymn, like the foregoing, was written by the Editor for this hymnal. So few marriage hymns being extant must plead his only apology for the insertion of two of his own.

329. *God of my life, to thee I call.*

This hymn, by Cowper (1779), is adopted by S.P.C.K. (135); Irish (243); A. and M. (234); Kemble; Mercer; Alford; Rogers; Hall (161); Islington; Elliott; Chope (267); Bell (64); Carlisle; Barry (69).

Many of the above change the "I" and "my" into "we" and "our" throughout the hymn: but this seems without necessity to transform a hymn which is especially suited for the visitation of the sick.

The verses given in the text are without alteration.

Notes.

330. *Lord, I am thine; but thou wilt prove.*

This hymn, by Watts (1709), being a portion of his version of Psalm xvii., is adopted by Kemble; Mercer; Alford; Marylebone; Islington; Elliott; French; Carlisle; Barry; Windle.

Most compilers begin with the opening lines of Watts's third verse,—

“What sinners value, I resign,” &c.;

but this is strongly, though perhaps needlessly, objected to by many, as breathing something of the spirit, “Stand by thyself: I am holier than thou.” By selecting the first two lines of the Psalm, all difficulty is avoided, and the remainder of the hymn is justly cherished. Verse 3, line 4, “*the soul*” is read for “*my soul*.”

Otherwise the verses given in the text are without alteration.

331. *What various hindrances we meet.*

This hymn on prayer, by Cowper (1779), is adopted by A. and M.; Rogers; Hall; Islington; Elliott; Carlisle; Barry; Windle.

This hymn may seem at first sight too familiar for insertion; but those, who know the high value which is set upon it by the poor, will be unwilling to banish it from a Church Hymnal. Such a hymnal will be an incentive to devotion in many a lonely cottage and yet lonelier workhouse and orphanage. It is in places like these this hymn is so useful for private meditation or pastoral counsel.

In the fourth verse the *second* person is changed to the *first*; otherwise the verses given in the text are without alteration.

332. *When languor and disease invade.*

This hymn, by Toplady (1776), which is most suitable for the visitation of the sick, is adopted by Palmer; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

333. *Thou art my hiding-place, O Lord.*

This hymn of calm affiance in time of sorrow, by Raffles (cir. 1812), is adopted by Rogers; Carlisle; and Ryle.

The text is without alteration.

334. *When gathering clouds around I view.*

This admirable hymn for the time of trial or desolation, by Sir R. Grant (1806), is adopted by S.P.C.K.; American; Palmer (“Book of Praise”); Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; Morrell and How; Irons; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

335. *As helpless as a child who clings.*

This hymn, by the late Rev. J. D. Burns, appears in his choice volume called “The Evening Hymn,” and is adopted by the Presbyterian Synod.

Verse 1, line 6, “And every passing hour” is substituted for “And thus I every hour.” Otherwise the text is without alteration.

336. *O for a closer walk with God.*

This hymn, by Cowper (1779), is adopted by S.P.C.K.; Irish; American; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; French; Barry; Windle.

The text is without alteration.

Notes.

337. *My rest is in heaven, my rest is not here.*

This hymn, by Lyte (1847), is adopted by Barry; Windle.

It is a great favourite with the poor, but will be by many deemed more suitable for private than for public use, and is therefore included among the visitation hymns.

The text is without alteration.

338. *My God, I thank thee, who hast made.*

This most beautiful hymn, by A. A. Procter, is adopted by Rogers. It touches the chord of thankfulness in trial, as perhaps no other hymn does, and is thus most useful for the visitation of the sick.

The text is without alteration.

339. *Father, I know that all my life.*

This admirable hymn, by A. L. Waring (1850), is adopted by Palmer ("Book of Praise"): Rogers; Islington; French.

This hymn may seem more suitable for private meditation, or for being sung around the home altar, than for public worship; though there are occasions, when it is not out of harmony with the service of the sanctuary.

The text is without alteration.

340. *Thy way, not mine, O Lord.*

This hymn, by Dr. Bonar (1856), is adopted by Palmer; Kemble; Alford; Rogers; Morrell and How (194); Sarum; Carlisle; Barry.

The verses given in the text are without alteration.

341. *Toss'd with rough winds, and faint with fear.*

These beautiful lines, by E. Charles, are adopted by Rogers; they are much prized by the suffering and the afflicted.

The verses given in the text (with the last corrections of verse 3 by the gifted authoress) are without alteration.

342. *O Lord, how happy should we be.*

This hymn, by Anstice (1836), is adopted by S.P.C.K., app.; A. and M., app.; Alford; Carlisle.

The text is without alteration.

343. *Long did I toil, and knew no earthly rest.*

This touchingly plaintive hymn, by Lyte (1847), is adopted by Palmer ("Book of Praise"); and Rogers.

The verses given in the text are without alteration.

344. *O Paradise, O Paradise.*

This hymn, by Dr. Faber, is adopted by S.P.C.K., app.; A. and M., app.; People's; Bell; Morrell and How; French.

The verses given in the text are without alteration.

345. *Deathless principle, arise.*

This hymn, by Toplady (1777), is adopted by Palmer ("Book of Praise"); Rogers; E. Bickersteth (1833); Carlisle.

It is not suitable for congregational use; but is most useful in the visitation of the sick, as suggesting thought for the dying Christian. The last four lines especially have yielded heavenly support, when flesh and heart were failing.

Verse 3, lines 2, 3, "she" and "her" are changed to "it" and "its"; otherwise the verses given in the text are without alteration.

Notes.

346. *God of my salvation, hear.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Kemble; Mercer; Alford; Carlisle.

It is one which may be used most appropriately at the Communion of the sick.

The verses given in the text are without alteration.

347. *The sun is set, the twilight's o'er.*

This hymn, by the Editor, was written for this work.

348. *Thou art gone to the grave; but we will not deplore thee.*

This hymn, by Heber (1827), is adopted by Palmer; Kemble; Mercer; Rogers; Islington; Elliott.

The text is without alteration.

349. *Brother, thou art gone before us.*

This solemn hymn for the Burial of the Dead, by the late Dean Milman (1822), is adopted by Palmer ("Book of Praise"); Rogers; Elliott.

The text is without alteration.

350. *How sweet the hour of closing day.*

This hymn, by Bathurst (1831), is adopted by Mercer; Marylebone; Islington; Morrell and How; E. Bickersteth (1833).

The verses given in the text are without alteration.

351. *Lord, it belongs not to my care.*

This hymn, by R. Baxter (1681), is adopted by S.P.C.K., *app.* (442) Palmer (183); Kemble; Mercer; Alford; Rogers; Hall (248); Marylebone; People's; Islington (139); Morrell and How (143); French; Saruni.

The first word is "Now" in the original; and this is, as in most hymnals, changed to "Lord" in the text. Otherwise the verses given are without alteration.

352. *For ever with the Lord.*

This favourite hymn, by J. Montgomery (1825)—the second stanza of which has become almost a watchword in the Church militant, and is often repeated as a refrain to the other verses,—is adopted by Palmer; Kemble; Alford; Islington; Elliott (220); Morrell and How; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

353. *Servant of God, well done.*

This portion of J. Montgomery's well-known hymn on the death of the Rev. T. Taylor (1825), which has become part of the Christian literature of our country, is peculiarly suitable for the burial of any aged saint or pastor, or for the commemoration of one of the noble army of martyrs.

The verses given in the text are without alteration.

354. *O bless the Lord, my soul.*

This beautiful version of part of Psalm ciii., by Watts (1709), is adopted by American; Islington; Elliott; Barry; Windle.

If any hymn is to be sung at the churciling of women, none appears to the Editor more suitable than this.

The text is without alteration.

Notes.

353. *Lord, in this thy mercy's day.*

This striking penitential hymn, by J. Williams, is adopted by S.P.C.K.; Irish; A. and M.; Chope; Bell; Morrell and How; French; Irons; Sarum; Barry.

The text is without alteration.

356. *Thou who didst on Calvary bleed.*

This plaintive hymn, by the late Rev. J. D. Burns, is given in his work entitled "The Evening Hymn."

The text is without alteration.

357. *All people that on earth do dwell.*

This version of the Hundredth Psalm by Kethe (often assigned to John Hopkins, 1562), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Chope; Bell; Morrell and How; French; Irons; Sarum; Barry; Windle.

The text is without alteration.

358. *O come, loud anthems let us sing.*

This version of Psalm xcv., by Tate and Brady (1703), is partially adopted by S.P.C.K.; American; Kemble; Hall; Marylebone; Islington; Elliott; Bell; Morrell and How; French; Windle.

Yet two of the couplets in the original version are of the very feeblest:—

"For we, our voices high *should* raise,
When our salvation's Rock we praise;"

and again—

"Down on our knees devoutly *all*
Before the Lord our Maker fall."

By the slight variations of the text, the baldness is obviated and the thought retained. Otherwise the verses given in the text are without alteration.

359. *O render thanks to God above.*

This Psalm, part of the "New Version" of Psalm cvi., by Tate and Brady (1703), is adopted by S.P.C.K.; American; Kemble; Hall; Marylebone; Islington; Elliott; Bell; French; Barry; Windle.

For the last two lines of verse 3, which stand in the "New Version" thus,—

"Who know what's right, nor only so,
But always practise what they know,"—

some hymnals substitute—

"Who know and love his perfect will,
And all his righteous laws fulfil."

This manifest improvement has been adopted in the text, which is otherwise without alteration.

360. *From all that dwell below the skies.*

This short but weighty hymn of praise by Watts (1709), is adopted by S.P.C.K.; Irish; American; Palmer; Kemble; Alford; Hall; Marylebone; Islington; Elliott; Bell; Irons; Carlisle; Barry; Windle.

The text is without alteration.

Notes.

361. *I'll praise my Maker with my breath.*

This hymn, by Watts (1709), is adopted by American; Palmer (12), Kemble; Mercer (301); Hall (159); Marylebone (71); Islington; Elliott (146); Carlisle; Barry; Windle. It is sometimes given as a version of the 146th Psalm.

Verse 3, line 1, is in the original, "The Lord hath eyes to give the blind." This, as in most hymnals, is slightly modified in the text. The verses given are otherwise without alteration.

362. *The spacious firmament on high.*

This hymn, by Addison (1712), is adopted by S.P.C.K.; American; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; Carlisle; Barry; Windle.

The text is without alteration.

363. *When all thy mercies, O my God.*

This hymn, by Addison (1712), originally consisted of thirteen stanzas. The text embraces those usually selected. The third stanza is not more personal than Psalm ciii. 3, 4. The hymn is adopted by S.P.C.K.; Irish; American; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; Morrell and How; French; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

364. *Come, let us join our cheerful songs.*

This very popular hymn, by Watts (1709), is adopted by S.P.C.K.; Irish; A. and M.; Palmer; Kemble; Mercer; Alford; Rogers; Hall; Marylebone; Islington; Elliott; People's; Bell; Morrell and How; Carlisle; Barry; Windle.

The text is without alteration.

365. *All hail the power of Jesus' name.*

This hymn, by Perronet (1780), is adopted by S.P.C.K.; Irish; Kemble; Mercer; Rogers; Hall (141); Marylebone; Islington; Elliott (29); People's; Chope; Morrell and How; French; Irons; Carlisle; Barry; Windle.

The first four stanzas of the text are without alteration. The fifth stanza is an almost universally adopted variation of the original; and the sixth an almost universally adopted addition thereto.

366. *For mercies countless as the sands.*

This elegant hymn of praise, by Cowper (1779), is adopted by Palmer; Kemble; Islington; Elliott; Carlisle; Barry; Windle.

Except reading "should" for "shall" in the last line, the text is without alteration.

367. *O for a thousand tongues to sing.*

This portion of a hymn by C. Wesley (1743), is adopted by S.P.C.K.; Irish; Palmer; Kemble; Mercer; Rogers; Hall; Marylebone; Islington; Elliott; Carlisle; Windle. As given in "Wesley's hymns and sacred poems," the original extends to eighteen verses. Abbreviation is a necessity and most compilers end with the verse which stands fifth in the text. But this is too jubilant for a cadence; and the addition of the doxology—an expedient which, in the judgment of the Editor, should be rarely adopted—seems in this case advisable.

The verses given are without alteration.

Notes.

368. *Through all the changing scenes of life.*

This Psalm, from the "New Version" of Tate and Brady (1703), is adopted by S.P.C.K.; Irish; American; Palmer; A. and M.; Kemble; Mercer; Alford; Hall; Islington; Elliott; Bell; Morrell and How; French; Sarum; Barry; Windle.

The verses given in the text are without alteration.

369. *Awake, and sing the song.*

This hymn, by Hammond (1745), varied by Madan (1760), is adopted by Irish; Palmer; Kemble; Mercer; Rogers, who gives the original fourteen verses; Hall; Islington; Elliott; Carlisle; Barry; Windle.

The first four verses of the text are without alteration, from Madan's version: the fifth is generally added, and forms a beautiful and harmonious cadence.

370. *Stand up, and bless the Lord.*

This animating hymn of praise, by J. Montgomery (1825), is adopted by S.P.C.K.; Kemble; Hall; Morrell and How; Carlisle.

The verses given in the text are without alteration.

371. *Come, ye who love the Lord.*

This hymn, by Watts (1709), is adopted by Irish; American; Palmer (128); Kemble; Mercer; Alford (195); Marylebone; Islington; Elliott; Carlisle (70); Barry (204); Windle.

The opening line "Come we that love the Lord" has been, with very general consent (though not universally), altered to "Come, ye who love the Lord."

The hymn originally consisted of ten verses. The five given are without alteration, except the first line, as above mentioned; but the selection obliged the transposition of one verse—the fourth of the text, as reference is made in it to heaven.

372. *My soul, repeat his praise.*

This version, by Watts (1709), of part of the 103rd Psalm, is adopted by Palmer; Kemble; Marylebone; Islington; Elliott; Carlisle; Windle.

The verses given in the text are without alteration.

373. *Brethren, let us join to bless.*

This hymn, by Cennick (1742), is adopted by Irish; Kemble; Alford; Islington; Elliott; Mercer (1859); Bell (143); Carlisle; Barry; Windle. The text is without alteration.

374. *Songs of praise the angels sang.*

This joyous hymn of praise, by J. Montgomery (1825), is adopted by S.P.C.K.; American; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott; Chope; Morrell and How; French; Irons; Sarum; Carlisle; Barry; Windle.

Verse 4, line 1: some read "will," which appears in Montgomery's "Christian Psalmist;" others, "can;" others, "shall;" which last seems to be preferred.

The text is otherwise without alteration.

Notes.

375. *Let us with a gladsome mind.*

This hymn, which is part of the paraphrase of Psalm cxxxvi. by Milton (1623), is adopted by S.P.C.K.; Kemble; Hall; Marylebone; Islington; Elliott; Chope; Barry; Windle.

A larger portion than usual is given in the text; for this hymn is most suitable for harvest festivals or national rejoicings, when a longer space is devoted to songs of praise than on ordinary occasions. The redundant words have been, as in all recent hymnals, omitted, for the metre's sake.

376. *Praise the Lord, his glories show.*

This vigorous hymn, by Lyte (1847), is adopted by S.P.C.K., app.; Palmer; Barry.

The text is without alteration.

377. *We give immortal praise.*

This hymn, by Watts (1709), is adopted by S.P.C.K.; Palmer (6); Kemble (140); Mercer; Alford; Marylebone; Islington; Elliott; Bell (122); Carlisle (181); Barry; Windle (173).

In the first stanza, "I" and "my" are, with very general consent, changed into "we" and "our."

The text is otherwise without alteration.

378. *Rejoice, the Lord is King.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Irish; Palmer; A. and M., app.; Kemble; Mercer; Alford; Hall; Mary ebne; Islington; People's; Elliott; Bell; Morrell and How; Carlisle; Barry; Windle.

The verses given in the text are without alteration.

379. *Join all the glorious names.*

This noble hymn, by Watts (1709), originally consisted of twelve stanzas but the six selected embrace those usually given in modern hymna's. It is adopted by Palmer; Kemble; Alford (117); Marylebone; Islington; Carlisle.

In the fifth stanza, "My dear Almighty Lord" has been for obvious reasons changed into "Divine Almighty Lord." With this exception, the verses given in the text are without alteration.

380. *Ye be inless realms of joy.*

This portion of the 148th Psalm, from the "New Version," by Tate and Brady (1703), is adopted by S.P.C.K.; Palmer; Kemble; Mercer; Hall; Islington; Marylebone; Elliott; Chope; Bell; Morrell and How; Sarum; Barry; Windle.

The verses given in the text are without alteration.

381. *O worship the King.*

This paraphrase of part of the 104th Psalm, by Sir Robert Grant (1815), is adopted by S.P.C.K.; Irish; Palmer; A. and M.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott; People's; Chope; Morrell and How; French; Sarum; Barry; Windle.

Some compilations contain only four out of the six stanzas; but the whole hymn is beautiful, and the measure rapid, and when sung, as often, to Handel's "Hanover," the time usually allotted to a hymn is not transgressed.

The text is without alteration.

Notes.

382. *Ye servants of God.*

This hymn, by C. Wesley (1743), is adopted by S.P.C.K.; Kemble; Mercer; Alford; Rogers; Marylebone; Islington; Elliott; People's; Bell.

Verse 3, line 5, is sometimes printed "Our Jesus's praises." This awkwardness is entirely obviated by adopting the old English, "Our Jesus his praises."

The verses given in the text are without alteration.

383. *Praise, my soul, the King of heaven.*

This hymn of praise, by Lyte (1847), is adopted by S.P.C.K.; Irish; A. and M.; Kemble; Mercer; Rogers; Marylebone; Islington; Elliott; Morrell and How; Barry; Windle.

The verses given in the text are without alteration.

384. *Praise the Lord! ye heavens, adore him.*

This version of Psalm cxlviii.,—often attributed to J. Montgomery, but without proof,—is adopted by S.P.C.K.; Irish; A. and M.; Kemble; Alford; Hall; Islington; Elliott; Chope; Bell; Morrell and How; Irons; Sarum; Barry; Windle.

The text is without alteration.

385. *Sometimes a light surprises.*

This hymn, by Cowper (1779), is adopted by Palmer; Kemble; Elliott; Carlisle; Barry; Windle; and is so great a favourite with the poor, that it may well claim a place in a Church hymnal.

The text is without alteration.

386. *The God of Abra'am praises.*

This noble hymn, by T. Olivers (1772), ranks deservedly very high among English hymns. It consisted originally of twelve stanzas of eight lines each. The only difficulty is selection. Of these, five are adopted by Irish; six by American; four by Kemble, Elliott, and Barry; three by Hall and Islington; nine by E. Bickersteth (1833); and all by Mercer, Rogers, and Palmer ("Book of Praise"). Some compilers divide it into two, others into three parts; but, practically, when such a division is made, the second and third parts are seldom sung. On the whole, it seems best to give a large portion of so deservedly popular a hymn, from which different verses may be appointed to be sung on different occasions.

It is of this hymn James Montgomery writes, "That noble ode, 'The God of Abraham praise,' though the work of an unlettered man, claims especial honour. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery" ("Christian Psalmist," *Introduction*, p. 28). Such praise from such a writer speaks volumes.

The verses given in the text are without alteration.

387. *How bright appears the morning star.*

This exultant hymn of praise, by Nicolai (1556—1608), translated by the Rev W. Mercer, is adopted in his hymnal, and by Irish. It appears in another translation in the *Salisbury Hymn Book*.

The text (from Mercer) is without alteration.

Notes.

388. *The strain upraise of joy and praise.*

This glorious hymn of creation's praise (which is attributed to Godescalcus, A.D. 950, see *Miller*), translated by J. M. Neale, is adopted by S.P.C.K., *app.*; Irish; Palmer; A. and M.; People's; Chope; Hymnal Noted; Bell; Morrell and How; Irons; Sarum; Barry.

The text, from Neale's "Mediæval Hymns," is without alteration.

389. *Praise the Lord through every nation.*

This glowing hymn of praise (from the Dutch), by Montgomery (1825), is adopted in Irish and Mercer.

The text is without alteration.

390. *Alleluia! Song of gladness.*

This hymn, which is a translation by Neale, of the ancient Latin "*Alleluia, dulce carmen,*" is, though in various forms, adopted by S.P.C.K. (37); Irish (57); A. and M. (67); Kemble (604); People's (55); Chope (52); Hymnal Noted (46); Bell; Morrell and How; Sarum (78); Barry.

The version given in the text, a variation from Neale's, is that selected by Bell; Morrell and How; Barry.

391. *How are thy servants blest, O Lord.*

This hymn, by Addison (1712), which is especially suitable for use at sea, is adopted by S.P.C.K.; Kemble; Mercer; Hall; Islington; Elliott; Carlisle; Windle.

The text is (from S.P.C.K.) without alteration.

392. *Almighty Father, hear our cry.*

This hymn, by the Editor, was written for this work. It is to be sung by those at sea; the one, which follows, is for those at sea.

393. *Eternal Father, strong to save.*

This beautiful hymn, by W. Whiting (1860), is adopted by S.P.C.K., *app.*; Irish; A. and M.; French; Sarum; Carlisle; Barry.

It is strictly a hymn "for (to be sung on behalf of) those at sea," and therefore does not preclude the necessity of the previous hymn "for (to be sung by) those at sea."

The author, in kindly granting permission for the use of this hymn, writes "The form of the hymn, as I wish it to be used, is that which appears in the New Appendix to the S.P.C.K. hymn-book."

This version is given in the text without alteration.

394. *And let our bodies part.*

Of the very numerous hymns for Christian friends about to part, this, by C. Wesley (1743), appears to the Editor one of the best. It is adopted by Mercer and E. Bickersteth (1833). In Germany it is as usual for brethren to sing a hymn together ere they part, as it is in England to pray together. Those who prize the German habit will be glad to find at least one hymn especially appropriate to such an hour.

The verses given in the text are without alteration.

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